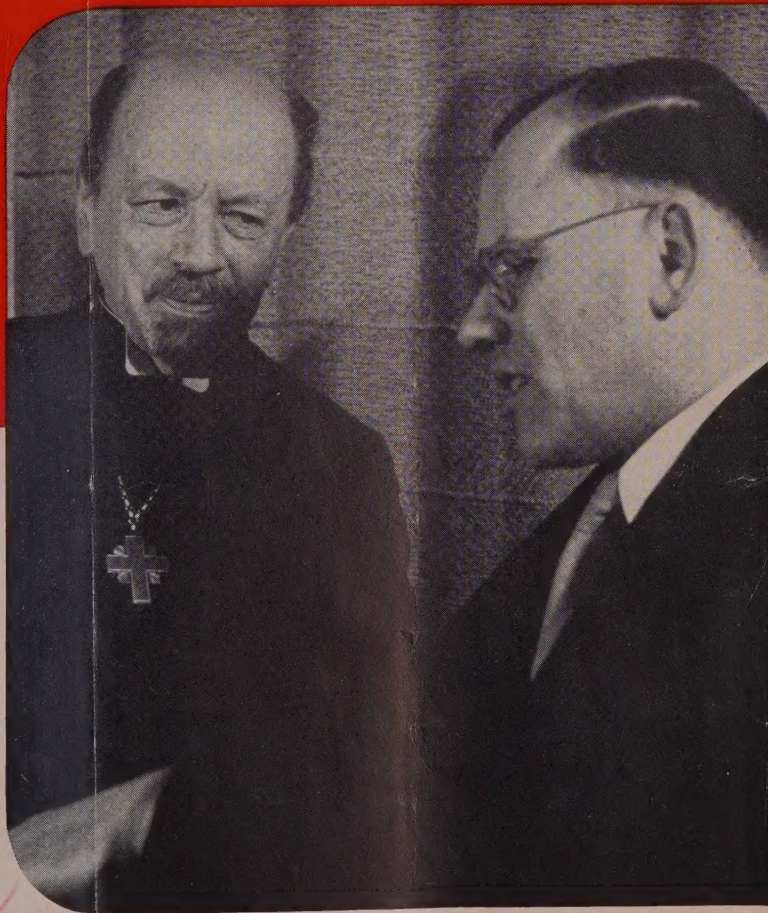


The LUTHERAN



GERMAN CHURCH LEADERS IN 1949
Bishop Otto Dibelius, Dr. Eugen Gerstenmaier have important places

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MARCH 30, 1949

5 CENTS

Clothes Count Too Much



IT WAS A COLD February afternoon. I was sitting in a small passenger station along the main line of a large railroad. The station door opened and in shuffled an aged, poorly dressed man who had the appearance of a bum. As he sat down on the bench with effort, the station agent rushed over, opened the door, and said, "Get out!"

With a surprised look but without a word, the man got up and limped out. Some of the people looked sympathetically at each other. A few commented about the weather being too cold for the old man and his inadequate clothing.

I PICKED UP MY BAG and stepped outside to see where he would go. He was standing near the door with a troubled expression on his face. "Rather cold this afternoon, isn't it?" I said, smiling at him.

"Yes, it is," he replied. "Guess the station agent thought I was a bum. Since my wife and I got sick, I've found folks often judge you just by looking at your clothing. I worked for this railroad for 30 years. I really can't help it that I don't look any better today."

"Perhaps you should have told the station agent that you had worked on the railroad," I suggested and then queried, "Have you long to wait for your train?"

"About a half hour. You see, I'm just coming from the doctor," he told me. "My legs are crippled with arthritis. I have worked for 10 years and my wife's been bedfast for three years. It's been hard to manage."

He opened his pocketbook and showed me his annual railroad pass. "Go in and show it to the station agent," I suggested. "It's too cold for you out here."

FOLLOWING HIM into the station, I watched as he walked to the station window with his pocketbook open. There was an exchange of words after which the old man looked around to see where I was and then sat down beside me.

"You know," he remarked, "since things have been like this with me, I've learned to understand what He meant when He said, 'Is not the life more than meat and the body than raiment?'"

KATHERINE BENJON

The LUTHERAN

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COVER PICTURE: This photograph was taken in January at Bethel when Bishop Otto Dibelius of Berlin was elected president of the Evangelical Church in Germany. Dr. Gerstenmaier is director of the Hilfswerk organization which conducts the emergency relief work of the German Protestant churches.

Next Week: CELEBRATION IN PUERTO RICO - By William G. Arbaugh

THE CHURCH IN THE NEWS

The children come

Sixty-seven children in New York this month didn't know how to peel oranges. There were a lot of other things to eat with which they had never had experience.

The youngsters had been suddenly transplanted to America from a DP children's home in Germany. A plane-load of 5-to-14-year-olds reached the U.S. on March 16. Forty of the orphan refugees are Latvian Lutherans for whom the National Lutheran Council is taking responsibility.

Immonds Franks, aged nine, kept asking joyously "Is this America?" Two curly-headed children couldn't think of anything to say. They hugged each other and wept.

Lutherans have promised to find homes for 250 DP children. Those arriving in mid-March were the first sent to America as a result of this promise. They will go to Lutheran child-placing agencies in various cities.

Ships bringing adult DPs were giving Lutherans plenty of opportunity to be helpful this month. On March 14 there were 66 Lutheran arrivals, and 77 more on March 17. They have been assured houses and jobs through the National Lutheran Council.

Hungarians not coming

A few men who had been expecting to sail into New York harbor in late March have been obliged to change their plans. The U.S. refused visas to five Hungarians who wanted to attend the Cultural and Scientific Conference for World Peace in New York, March 25-27.

The names of some of these Hunga-

rians were familiar:

"ERNO MIHALYFI, journalist"—the son of a Lutheran pastor, Samuel Mihalovics. He was the chief agent of the Hungarian government in the campaign against Bishop Lajos Ordass.

"PETER JANOS"—now the director of press relations of the Reformed Church in Hungary.

These individuals will be deprived of opportunity to tell Americans of benefits being brought to their churches by the people's democracy in their country.

A Czechoslovak professor who did not get U.S. permission to come to the conference is Dr. Joseph Hromadka, dean of the Protestant theological faculty at Charles University in Prague. He has been a member of the Central Action Committee which guided Czechoslovakia safely into the Communist way of life about this time a year ago.

New Mexico story

There were 143 Roman Catholic priests, nuns, brothers teaching in 300 public schools in New Mexico. Their salaries—\$375,000 a year from state tax funds—were paid directly to the Roman Catholic Church. Sixteen of the schools were held in buildings owned by the Roman Catholic Church.

In Dixon, N. M., classes for all children were held in "St. Joseph Public School." The "Hail Mary" was recited by all pupils four times a day. Bingo was played during school hours to raise money. Students who refused to go to confession were punished.

Protestant parents finally got a hearing for their complaints before Judge E. Turner Hensley. Last October, after the judge had finished hearing the case



E. TURNER HENSLEY
A verdict

he said he would rule in favor of the Protestants. This month the verdict was made public.

the verdict

Judge Hensley ruled against "holding tax-supported school classes in buildings which have religious emblems such as grottos, crosses, religious statuary and religious pictures all peculiar to a certain denomination" and against holding of tax-supported school classes in a building owned by the Roman Catholic Church or an order thereof or an official thereof, part of said building being retained . . . for use as a private or parochial school . . ."

The judge went on down the list of complaints made by New Mexico Protestants. He ruled against each of the practices which had been protested. The priests and nuns are "forever barred from receiving any school monies and employment in the public schools of

this state," he stated.

Judge Hensley also said that the state cannot provide free bus transportation or buy textbooks for parochial school students.

Sweden and Spain

There had been plain talk about rough treatment given Protestants in Spain. The New York *Herald Tribune* on Feb. 23 published a sharp report by Homer Bigart stating that "the Spanish Protestant is a second-class citizen. . . . He cannot hold high official position in the government. . . . He is not allowed to practice his faith in public. . . ."

"The Protestant clergyman in Spain suffers much the same type of persecution as the Roman Catholic clergy endure in Communist Hungary," said Mr. Bigart. Baptist chapels have been wrecked by mobs.

This month the Jesuit weekly paper *America* had an answer for Mr. Bigart. "Let us look at Sweden," says *America*. "It has an established Lutheran Church. . . . Without special permission of the Swedish government the Catholic church cannot even own property in Sweden, as Protestants can in Spain. . . ."

"Neither can Catholics occupy cabinet posts in Sweden. Do American Catholics or, indeed, Swedish Catholics (5,809 in a population of 6 million) shout about Lutheran 'persecution' of Catholics in Sweden?"

Churches must stand together

The Federal Council of Churches spoke softly at its executive committee meeting on March 15. It had a two-edged question to consider.

(1) Something ought to be said about the persecution of Protestant and Roman Catholic churchmen in Communist-controlled countries. So far the Catholics, through their violent protests

regarding imprisonment of Cardinal Mindszenty, have put themselves in a good position as the strongest defenders of religious liberty.

(2) But Protestants were not forgetting that wherever Roman Catholics have dominant influence over governments (Spain, Argentina . . .) Protestant minorities are often treated roughly.

The 500-word statement produced by the Federal Council this month touched gently on both points. There is "a systematic attack upon churches by Communist-controlled governments," said the Council. "Totalitarian states under Communist domination are determined to prevent the churches from having any influence in public life. . . ."

The attack "is directed against all forms of organized religion which refuses to be tools of a secular policy. All the churches are involved in the defense of a rightful religious freedom as over against the pretensions of the totalitarian state. They must stand together in resisting, in such ways as are appropriate to the church. . . ."

But—

There is another variety of persecution, the Federal Council pointed out in a soft voice. "Our witness in behalf of basic religious liberty is not limited to the states which are under Communist domination. There is also a totalitarianism of a Fascist type which is hostile to religious freedom.

"States which profess to be defending the rights of religion may in practice be denying those rights by their treatment of minority groups. We cannot be silent about the fact that in Spain, the Argentine, and elsewhere there are today grievous abridgements of religious freedom. In championing religious freedom we mean freedom from coer-

cion by any earthly power, whether political or ecclesiastical, that assumes the prerogative of God and attempts to control the conscience of the individual. . . ."

The Federal Council didn't take action on a proposal presented by Dr. Frederick Nolde. He thought the World Council of Churches should be asked to request the Vatican for a conference to draw up a definition of what religious liberty really means.

The Nolde proposal will be referred to officers of the World Council to discover the attitudes of churches in other lands.

Postal rate danger

This year the postage bill for second-class mail sent by 36 publishing houses owned by Protestant churches in the U.S. is \$465,000. If the new second-class rate now pending in Congress is adopted, the bill will go up to \$1,860,000 next year (300 per cent increase) to \$2,790,000 in the following year (50 per cent increase).

Spokesmen for church publishing houses were in Washington this month telling a congressional committee that the rate increase would be a heavy burden on Sunday schools. Most lesser quarterlies go under the second-class rate.

Church papers would be hard hit. Daniel A. Poling told the committee that the rate increase for the *Christian Herald* (400 per cent first year, 700 per cent second year) would be "greater than the entire margin of income for four years."

Church publications should have special treatment, publishers said. They are issued by non-profit organizations and do not generally carry paid advertising. "Therefore publishers of religious periodicals cannot look forward



PLANNERS IN ILLINOIS
A hundred per cent

additional income through increase advertising rates."

Counting in the proposed new book and parcel post rates, the total postage bill for 36 church publishers would jump from \$1,923,300 in 1949 to \$4,650,800 in 1950.

Planned evangelism

The men who are training Lutherans to bring their neighbors to church are viewing about their work as carefully as planners of a D-day invasion. In Illinois, for instance, Lutherans won't be out knocking on their neighbors' doors until next January. But the planning board for the state went into action this month (*see cut*).

Planners for Illinois and eastern Missouri were present 100 per cent when the group met in Chicago on March 1. They divided their territory into 17 areas, and gave each area a director. The directors will meet April 26. Area constructors will be trained. Pastors will hold conferences in each area. Then institutes for laymen will be held, as the actual program of visiting gets underway.

In Nova Scotia the evangelism program is well past the planning stage. Pastors met at Lunenburg on Feb. 15. Every man was present. House-to-house campaigning is scheduled for May 22-June 2. Lutherans are also ready for action in Ontario and Quebec. Visits will be made April 24 to May 20.

Most of the visiting has already been completed in Maryland. Eighty-four per cent of the congregations took part in the program. An average of 14 laymen from each church went calling on neighbors.

"Getting these reports early in 1949 from the regional directors of the Lutheran Commission on Evangelism is like listening to the first returns over the radio on election day," says Dr. Alfred L. Grewe, a ULC member of the commission. "They indicate a trend which gives assurance that the Lutheran Christians of America are becoming vitally concerned about the spiritual welfare of the people in their own communities."

All eight of the National Lutheran Council churches are sharing in the evangelism effort.

World News Notes

Radio counter-attack

PATRIARCH Athenagoras, newly elected head of the Orthodox Church, is inaugurating a novel program—political, not religious—in his new office. Since arriving in Turkey to take up his work, his first effort has been to make good with the Turks themselves, to gain their favor and co-operation.

For Athenagoras wants Turkey's permission to build a powerful radio station, with which he wants to air his views to his Orthodox brethren behind the Iron Curtain. Since the Patriarch is militantly pro-American and anti-totalitarian, and those he could reach in the neighboring satellite states number over 130,000,000, he thinks he can do a lot of good.

Thus another "anti" broadcasting voice would be added to a rapidly increasing number which see no good in Stalinism. In addition, it may be added that the Pope has asked (March 6) for a large popular subscription to set up a "powerful new Vatican radio transmitter."

Greenland for sale?

GREENLAND, WHICH demonstrated its strategical value in World War II, has ever since been an object of interest and desire on the part of the U.S. military authorities. However, overtures to that end have as steadily been denied by Denmark to whom Greenland belongs.

Recently a change has been taking place, prompted no doubt by the strained relations of the Scandinavian countries with the Soviet Union. It is not surprising, therefore, that credence is given to a current suggestion that Denmark might sell Greenland to the U.S. for \$1 billion.

The transfer would solve several problems for Denmark—1) relieve it of U.S. pressure to grant more rights in that area for the development of American bases for aircraft; 2) circumvent Russia's claimed right to consider such privileges as unfriendly to her; 3) ease Denmark's way into the Atlantic Pact.

Needs cash

HADHRAMAUT, an obscure emirate along the Red Sea, is in dire distress—a condition caused by a long-continued and disastrous drought and a concurrent, complete failure of its fishing season in the home waters. Hadhramaut is a British protectorate and the British RAF is doing all it can to fly in food and other necessary supplies to the stricken population.

However, Hadhramaut's Sultan, Sir Sallih Bin Ghalib al Q' Aiti, considers it a much more serious calamity that his uncle, the Nizam of Hyderabad, has suffered such great financial losses at the hands of the Hindu Government of India. Sir Sallih had been accustomed to draw at will on his uncle's immense fortune to keep his emirate's finances flourishing, particularly his private purse.

Now that is ended, he hopes to count on some prospective oil concession or other, if he should find oil in his territory. He hasn't found it yet.

Farm strike

FRENCH FARMERS, scared by rapidly falling commodity prices, have forced prices down further by dumping on the market the produce they had hoarded for higher prices. Then, holding the government responsible for the slump, they threatened to strike unless some-

hing were done to relieve the situation.

Their threat is that they would refuse to buy manufactured goods, and would not pay any of the bills they owed to merchants. Their demand is, that the government must arrange to export farm products to surrounding nations in order to restore and sustain better prices.

The fact that a series of local elections is just about to take place strengthens the farmers' demands and embarrasses the government, which was just about to ask for a 40 per cent increase of farm production. On the other hand, the general fall of the world's price level for foodstuffs is holding off all buyers from entering into long-range fixed contracts for purchase of commodities. The French farmers may be obliged to take whatever comes in a buyers' market in obedience to the law of supply and demand.

New deal in Italy

BRIGHTENING PROSPECTS of stability have encouraged the Italian government to prepare a comprehensive program of land reform. While it may cause resentment in certain privileged portions of the population, it will tend to destroy the force of many Communist contentions aimed at the government.

The program is 1) to cut up big, unproductive estates; 2) to institute extensive and co-ordinated programs of drainage (marsh lands), electrification, irrigation, highways, railways, rural reclamation and improvement projects for backward sections of South Italy; 3) to take over land from owners who do not cultivate it efficiently, and release it to tenants who will.

A vigorous prosecution of such projects would remove much of Italy's present popular discontent, and furnish support for more of her population.

Penalty

DISSATISFIED AND deserting husbands are going to have a harder time hereafter in Britain. The House of Commons has (Feb. 18) approved a second reading of the bill to increase the allowances of a separated wife from \$8 to \$20 weekly, with the addition of another \$4 weekly for each child.

Under Secretary of the Home Office, Kenneth Younger, speaking for the government, considers that the increase over the maximum in force for the last 54 years would be justified by the change in the purchase value of money.

Here and there

COFFEE SHOULD become much cheaper. Brazil's contemplated intention to dump her immense stockpile of the bean on the international market has caused a severe slump on the N.Y. coffee exchange and serious unrest at home in Santos and Sao Paulo. . . . THE CZECH COMMUNIST Party has been reducing its membership 25 per cent, though some persons dropped may be reinstated. Heads of the Party are convinced that too many have crawled on the bandwagon during the past year for what they could get out of it. . . . RUSSIA HAS begun a special attack on Yugoslavia by advocating an independent Macedonia, of which at present Yugoslavia holds the major portion. The attack is to be strengthened by charging that Tito is "selling out" the minority groups at home to the demands of the Western Powers. . . . U.S. MILITARY officials would like to know whether U.S. support of Europe in event of war will carry with it a corresponding obligation of the European nations to support the U.S. should this country be attacked from the Arctic North in a way that would bypass Europe.

—JULIUS F. SEEBACH

THE SUCCESS of the Senate filibuster is interpreted here as the death knell for any major civil rights legislation in this session of Congress. The balance of power has swung to a coalition of conservative Republicans and southern Democrats, who are adamantly opposed to President Truman's proposals for civil rights legislation. The same alliance may be able to scuttle other elements of the president's program, unless public opinion makes itself felt potentially enough to prevent it.

Proposed legislation

MANY BILLS are in the legislative hopper which would implement the president's recommendations in his annual message. They would provide federal protection against lynching, outlaw the poll tax as a qualification for voting, establish a Fair Employment Practice Commission (FEPC), prohibit discrimination in interstate transportation, and provide for non-segregation in the armed forces. These have been referred to various Senate and House committees. They are likely now to gather dust on the committee shelves.

Senator Humphrey of Minnesota has announced his intention of introducing a bill providing for a permanent Federal Commission on Civil Rights. This commission would be a fact-finding agency which would make surveys and issue reports on civil rights. It would be a branch of the executive office of the president, and would report to him on the status of civil rights in government agencies. It would offer technical assistance to state, local, and private agencies.

Because of the advisory nature of

such a commission, a bill proposing an establishment might fare better in Congress than those proposing more direct and incisive action. It would have value in that it would be an official recognition of the importance of the problem and would give permanent federal status to the protection of civil rights.

"To Secure These Rights"

THE PRESENT EMPHASIS on civil rights by the administration stems from a comprehensive report submitted in October 1947 by a special committee appointed by the president. This report took as a basic premise the importance of the individual in our American heritage. Under the title "To Secure These Rights," it attempted to point up our successes and failures in living up to our national ideal of personal freedom.

The President's Committee set forth four basic rights essential to the well-being of the individual: 1) the right to safety and security of person; 2) the right to citizenship and its privileges; 3) the right to freedom of conscience and expression; 4) the right to equality of opportunity. They found evidence of serious infringement on all four of these rights, in the case of Negroes and other minority groups.

In addition to specific legislation, the committee recommended a campaign of public education to foster a "climate of opinion" favorable to the full protection of human rights. If such an effort is to be successful, the church needs to be in the vanguard of thinking and action. It may be that the political impasse on civil rights will give the church another chance to assume its rightful role of moral leadership.

—ROBERT E. VAN DEUSEN

Lutherans Arrive in Venezuela

STEWART W. HERMAN

The service held on March 13 may have been the first Lutheran service ever conducted in this South American country

VENEZUELA ON THE north coast of South America is about twice the size of Spain but its population is only a little larger than that of Switzerland. About 500,000 of its four and one-half million inhabitants live in the mountain capital city of Caracas. The rest are concentrated to a great extent in a few other towns which seem isolated and lost as you fly over vast stretches of untamed mountains and apparently untouched plains.

The country lives on oil. Fifty per cent of all profits from the oil fields goes to the government which has no real need to levy taxes. It is one of the richest countries in the world and, as one recent arrival expressed it, the "expensivest." Minor American executives who go there with doubled salaries frequently quit and return home because they cannot make ends meet.

Yet there is tremendous vigor and vitality, especially in the throbbing metropolis which is perched on a mountaintop only seven miles as the crow flies from its seaport and airport but a long and laborious 20-odd miles by a road which crawls insignificantly over forbidding hills disfigured with signboards.

THE CITY looked strangely familiar to me because whole quarters seemed to have been as badly bombed as the

ruined cities of Europe. They are being radically remodeled and broad boulevards are being laid out. There was also the same overcrowding. Whereas American businessmen insure their customary standard of living in pleasant suburbs by paying down \$20,000 in advance for two years' rent of a small house, penniless immigrants from Europe are happy if they find a tiny inside room which costs no more than \$40 or \$50. We stopped in a new hotel which had not been formally opened and was not even advertised but already harbored 125 guests at a stiff \$15 a day, including meals.

Caracas needed rebuilding. Forty thousand cars—with no place to park—jam its narrow streets from early morning till late night. It is standard practice to sit on the horn at all intersections and whenever traffic stalls. The resultant noise is deafening, especially when you come from a city where there is an ordinance demanding silence. But the Venezuelans seem to love it.

The better residential districts are very attractive and stand in sharp contrast to the disreputable hovels of the poor. The new American Church is rising in one of these areas known as *El Bosque*, or The Wood. The congregation was organized only a few years ago although there had been services under the auspices of the Presbyterian mission for many years. At last a full-time minister was called from a Presbyterian congregation in the United

Dr. Herman is traveling in South America as the director of the resettlement service of the Lutheran World Federation.

States. The Rev. John Gosney was just what the little group needed, an energetic, intelligent, devoted pastor.

The young pastor's genuine spirit must be emphasized because of the almost unbelievable "success story" of his work in a "boom town." Although there are only 259 members in the congregation, the pastor's salary is \$12,000 a year with paid home leave! The same group is building a beautiful and spacious church, of which the modern parish house is now completed, for \$150,000. It is also giving more and more to various benevolent projects both in Venezuela and abroad.

INTO THIS PULSING country new immigrants are coming from a broken Old World. Most of them go through heart-breaking hunger and despair before they find a foothold. Most Venezuelans do not like foreigners.

The Venezuelan people are a proud and independent race of mixed Indian and white blood. Although the halt, the maimed and the blind beg in the streets, there is anything but subservience and servility to be observed elsewhere. Taxi drivers frequently cheat exorbitantly and bellhops take all they can get, but there is no fawning or wheedling which is so common in parts of Europe. Moreover, the traveler suddenly realizes that most of these people are invariably clean, well-dressed, and nice-looking.

There is something else that is noticeable. Relatively few priests and nuns are to be seen on the streets. In three days I noticed no more than a half-dozen. It is said that South America has only one priest per 7,000 people. The population is nominally Catholic but even if only half of the people were really Catholic, it is obvious that the number of Roman priests is surprisingly

low. Moreover, many of the churches are not open all day. As for the moral influence of the church, it need only be said that 48 per cent of all babies born in Caracas are illegitimate.

In this connection there is one interesting phenomenon. The laws of certain Venezuelan states compel wives to support their husbands and lazy husbands can take advantage of the wives. Consequently the women prefer to have children out of wedlock rather than bind themselves formally in marriage. One pastor told me about a man who finally got his common law wife to consent to a formal wedding after 12 years of living together during which time 11 children had been born.

BUT WHAT HAVE the Protestant churches been doing? The oldest and best-established mission belongs to the Presbyterians who have been in the field for 52 years but still have only a very small handful of adherents and only two native pastors. The results have been meager and some of the missionaries blame their own policy. They have been working almost exclusively among the very poorest people and to-day there is not a single Protestant of any distinction in the country except among the foreign Protestant families who have settled there.

Even less can be said of the Baptist efforts in western Venezuela, of the split-up factions of the Scandinavian Missionary Alliance, and of the Pentecostalists.

Into this general picture a new stream of immigrants is flowing out of an almost bankrupt Europe. In the past year there have been about 1,000 Protestants among these arrivals. They expect to become citizens.

They cannot turn to the American Church which is designed to meet the

needs of temporary residents who want services in English, nor to the Anglican Church. They do not yet know Spanish and many of them could not fit into the specialized pattern of the missions to unlettered Venezuelans. A few might turn to Roman Catholicism but it is safe to say that most of them would simply secede from their Christian faith.

There is only one thing to do: bring refugee pastors to Venezuela to serve their own brethren. The Presbyterian Church has been asked by the World Council of Churches to make provision for a pastor to minister to the Calvinists from Europe and it is hoped that the right person can be found. Fortunately a Latvian pastor had emigrated to Venezuela several months ago on his own initiative . . . a fine-looking, consecrated minister who stood by his contract with the government to drive a tractor for six months in the deep interior.

Now the Resettlement Division of the Lutheran World Federation is ready to guarantee him a year's salary so that he can serve the Lutherans in the Latvian, German, and Russian languages. There are at least 600 of them, but part of them are scattered over the country.

WHEN I FOUND Pastor Aviks he was wearing his best clothes. A friend had

given him a worn-out Palm Beach jacket to wear with his threadbare black trousers. His old shoes were polished but he had no socks. Yet he did not give the impression of being "down and out." Nor was he only interested in feeding his loyal wife and their four fine children. He was determined to minister to his people no matter whether the Lutherans of America and Europe helped him or not. The main thing was that his own living expenses should not be a burden to his fellow refugees.

Pastor Aviks is certain that he can weld his people into a self-supporting parish fairly soon. Of course, they will need Sunday school literature, Bibles and hymnals, communion vessels. He wants a typewriter and no doubt he will have to have a jeep to cope with Venezuelan roads.

THE WORK is beginning and with God's blessing it will prosper. The Sunday after I left him, with some funds in his hands and some new hope in his heart, there was to be the first Latvian Lutheran service in a Presbyterian chapel in Caracas. March 13, 1949! For all I know it may be the first Lutheran service in Venezuelan history. There used to be a German congregation there but it was both Lutheran and Reformed and it faded out long before World War II.

"Ordass and Fellow Criminals..."

By G. ELSON RUFF

There had to be some ugly charges invented in a Budapest courtroom to create distrust toward the Lutheran bishop

BUDAPEST POLICE had made good use of the time when Lajos Ordass had first been arrested on the night of Aug. 24,

1948. They searched his home and office, and the homes of Albert Radvanszky and Alexander Varga whom they

had also arrested.

The police reported that they had made sensational discoveries which proved these men guilty of criminal acts. Varga, they said, embezzled 177,000 forints of the church's money and had bought a summer home at Balatonfoldvar. Radvanszky had broken the "gold law" by borrowing 1,500 forints and giving as collateral eight old Hungarian gold pieces, which later were locked up in the church vault.

Bishop Ordass had received a promise of \$500,000 from America. (This was the statement of MTI, the Hungarian News Agency. The official story at the trial was that he had been promised \$250,000 a year for six years.) Reports on payments of \$216,000, \$75,000, and \$88,000 sent from Lutherans in America had not been made to the Hungarian National Bank.

Even with these serious charges pending, the men were told their case would be forgotten if they resigned from their church offices. Radvanszky and Varga did resign. Ordass refused.

AT THE TRIAL, held during late September, the embezzlement charge against Varga was dropped, and nothing much was said about the gold-law "violation." The only remaining charge was that Lutherans of America had sent word that \$291,000 would be remitted to the Lutheran Church of Hungary, and that this information was not properly reported to the National Bank.

In the course of the trial it was admitted by the president of the National Bank that he had been informed orally that Lutheran World Action had promised the \$291,000, but that this should have been reported in writing. A letter mailed by a refugee from Hungary which was made available to THE Lu-

THERAN states that the copy of the written report actually submitted to the National Bank was taken from the file of Bishop Ordass during the police search.

Dr. Paul C. Empie of the National Lutheran Council had informed the Hungarian churchmen in March 1948 that \$292,000 would be available for their work that year. In answer to an urgent request, \$200,000 of this amount was forwarded immediately, and was sent through the National Bank of Hungary.

THERE HAD TO BE some ugly-looking charge brought against the church leaders, in an effort to incriminate them in the eyes of the public. "ORDASS AND HIS FELLOW-CRIMINALS . . ." was a headline in a Budapest newspaper during the trial.

It would not have done any good to have stated merely that Bishop Ordass refused to resign his church position or that he would not give approval of nationalizing the church schools, censorship of sermons, or surrender of the church's orphanages. In all these things he had the strong support of his people. It was necessary to manufacture other charges.

Lutherans were not impressed by the charges against their leaders. They knew Bishop Ordass too well to believe him guilty of crime. He had been arrested for the second time on Sept. 10. This was not reported in newspapers until Sept. 10. From then on the newspapers were full of stories about the "black-market transactions" of the accused churchmen. In all Lutheran churches of Budapest on Sunday, Sept. 12, there were public prayers for the bishop and his associates.

In the Lutheran cathedral church in Budapest—the Deak-square church

Ordass püspök és bűntársai a munkásbírák előtt



BISHOP ORDASS AND HIS FELLOW-CRIMINALS BEFORE THE PEOPLE'S COURT

(Caption under photograph in Budapest newspaper.) Under the caption the story continues: Bishop Lajos Ordass and his fellow-criminals . . . have forgotten that the leaders of the church should give an example in ethical conduct. They committed serious offenses. Our picture was made during the court proceedings. On the left side stands Ordass, on the right side Varga

where Ordass had been pastor—the following was read: “Even from this place an announcement is made before this congregation that our pastor is prevented from engaging in his pastoral duties. He sits in prison as an accused man. In this difficult time of testing, it is only prayer that is worthy of God’s congregation. Let us pray . . .” And then followed a prayer of thanksgiving and intercession.

To COUNTERACT the violent statements in the newspaper the church authorities met to draw up a letter to be sent to Lutheran parishes throughout Hungary. This statement was prepared on Sept. 15, for reading in the churches on Sept.

19. “Charges are now before the court against our bishop. . . . We depend upon our country’s system of justice and hope in God that He will uphold the righteous cause of the innocent in our day.

“At the same time we cannot ignore the accusations being spread by the press and radio, in which our bishop has been accused of taking money belonging to widows and orphans. Our bishop’s personality, character, and conduct in office are well known to us and we are convinced of his innocence. We claim that the newspaper accusations are false. We protest against the wild falsehood of the press. . . .”

There were other strong paragraphs in the statement. However it was not

read in the churches. Security police heard about it after it had been mailed. Telegrams were sent to all congregations forbidding the reading of the statement.

The Hungarian Lutheran paper, *Uj Harangszo*, in its issue of Sept. 19 had a report severely criticizing a meeting on Sept. 7 when Erno Mihalyfi and other Communist-front Lutherans claimed to be the church's "men of the future." This paper was banned by the government, and not permitted to resume publication until new editors were added to the staff.

DURING THREE DAYS while the trial was in progress, Lutheran churches of Budapest were open from 8 until 12 each morning for prayer. So many came that the Deak-square church, especially, was crowded to the extent that people stood in the street outside.

Very bold words were spoken by a trusted friend of Bishop Ordass, Dean Andras Keken of the cathedral church. He and the bishop had shared in underground opposition to the Nazis during the last years of the war period. Keken had opened a home for children of Jewish people whose parents had been deported.

The accused men were brought before the "people's court," which consisted of the prosecutor who was also the judge, and four factory-workers who had been sent by the Communist party. The defense were permitted an attorney, Mr. John Kardos, who spoke vigorously on behalf of his clients. "The eyes of many millions of Lutherans throughout the world are upon you and expect you to pronounce a just sentence," he said in his concluding address.

Albert Radvanszky, 68-year-old layman who had been president of the Lu-

theran Church of Hungary for 25 years, took all responsibility for business transactions of the church. Bishop Ordass did not have any part in financial matters, he said, so no crimes in such matters could have been committed by him.

In the midst of the trial Radvanszky was stricken with a heart ailment and died. His funeral was carried out. He was lodged for a time at a deaconess institution at Klotildliget. He is an old man, and had already resigned his church office, so the Hungarian government announced some months later that his trial would not be resumed. The charges against him would not be revived.

AFTER THE INTERRUPTION the trial of Ordass and Varga continued. The bishop was allowed to make a closing speech in his own defense. With head erect (as shown in a Budapest newspaper photograph) he began: "HIGHLY HONORED PRESIDENT OF THE COUNCIL OF THE HIGHLY HONORED COUNCIL. There is not much I can add to those things stated by my defense in my behalf in this matter. I will claim the attention of the honored Council for but a few brief statements.

"During these five weeks, since the case has been instituted against me, I have had sufficient time to look within myself and to put the question as to where and in what manner I might be guilty. Are there possible some crimes or misdeeds for which I should feel pangs of conscience? In my prayers I have frequently asked my God about this.

"I have received a very clear answer in the eternal peace of mind with which God during the last five weeks has unceasingly filled me.

"I have been able to enjoy many fruits of my faith along the path of my

life, which began in very poor circumstances and took me from a country teacher's home to that point at which I arrived five weeks ago. I have experienced that fruit of my faith which is called 'peace of mind.' Yet never in the course of my life have I been so filled with such gentle peace as in these very days which would seem so likely to disturb my inner peace. . . .

"You will now retire in order to come to a decision. Upon your conscience will be laid all those things which in the course of this trial have been spoken against me. I do not know what your judgment will be.

"If YOUR CONSCIENCE should compel you to absolve me from all the charges raised against me, then I feel that the wound which I have suffered in my struggle in behalf of our community will not be so piercing and bloody that I could not, because of it, work in the future in behalf of my community with full devotion and self-negation.

"For this I am ready and I would do it joyfully. With God's help I would certainly forget all those things which might remind me of these five weeks. I am prepared to return to my field of labor where with God's help I would be enabled to serve my fatherland and church.

"It is possible that, as you place me and my actions upon the scales of your conscience, you will speak a judgment that will find me guilty, and impose a punishment upon me. This, too, I will accept peacefully and with an obedient heart. For the time being, however, the will of God in such a judgment would remain unknown and veiled for me. Yet I would accept it from God with an obedient heart, for I know that even in my condemnation His blessed will is being fulfilled." ■■

ON OCT. 1 the court found Bishop Ordass and Alexander Varga guilty. The bishop was sentenced to two years in prison, and the loss of civil rights for five years. During this time he would be prohibited from exercising his church office. He was also fined 3,000 forints (about \$300). Varga was sentenced to three years' imprisonment and a larger fine.

The court said in explaining the sentences that it was acknowledged that neither Ordass nor Varga had received any personal profit from their "crime." However, their crime was serious because they were representatives of a very high ethical organization and should have given their countrymen a good example.

SOME TIME AFTER the trial Bishop Ordass was transferred from a Budapest jail to the Csillag prison in Szeged. His wife is permitted to see him once in six weeks, and may stay about 10 minutes. She is allowed to bring him clothing he needs.

The imprisoned bishop is assigned to a labor squad in the prison, for which he receives extra food rations. Although he is imprisoned, the Lutheran Church has been hesitant to take the step of declaring his position vacant. In January Bishop Ordass was visited by Bishop Zoltan Turoczy who tried to persuade him to "let things go easier." Bishop Ordass was unyielding in his refusal to resign his church office. It is reported that the government had offered him a pension, payable to his family during his imprisonment, but that he refused it.

A further report, describing events in the Lutheran Church of Hungary since the arrest of Bishop Ordass, will be published in "The Lutheran" next week.



Try to Remember

By REGINALD E. DOZER

It's easy to forget what happened at Calvary, and who we really are, and where we're going. It's important to try to remember

IN ONE OF Carl Sandberg's books a patriot built a shrine in his yard and called it "Remembrance Rock." He brought a little dust from Plymouth, Massachusetts, to the place, some earth from Valley Forge, a bit of the ground from Cemetery Ridge at Gettysburg, and a handful of soil from the Argonne in France.

Then he set up a large boulder to mark the spot. Sometimes he would slip off alone to stand there by the rock under the trees and remember things—things which gave his life meaning, purpose, dignity.

Our human race has a "Remembrance Rock," vast and magnificent: Calvary, with the cross standing above the earth and the years, "towering o'er the wrecks of time." Man and God built it together.

Not one man or two, but all men . . . every man. And God. We ask, "Who was responsible for Calvary? Who built the cross?" And we answer, "Caiaphas . . . Pilate . . . the soldiers . . . the crowd of blundering, stupid folks." But there were more. He helped carry the nails and the hammer. We joined in the laughter and the shouting of the great refusal and rejection.

"I was there when they crucified my Lord," when humanity unwittingly

erected at the center of its history a perpetual memorial to the evil that is in us all, holding us in its grip.

AND GOD WAS THERE too. Without divine consent, Calvary would never have been. It takes two sides to make the crucifixion. It takes both hate and love, badness and goodness, the crucifiers and the crucified. It was a strange partnership indeed: there on a hill the good God and sinning people working together—he bringing his holiness, mercy, compassion and grace that refused to run away; they bringing their life-blindness, evil and revolt. And out of it the cross rises to confront us forever as the place of remembrance.

The cross, of course, is much more than a reminder. But it must be a reminder, to begin with. Unless, first, you come to the cross and remember some things, you will never be found repenting under it, and being redeemed and reclaimed by its healing power.

Forgetting is the road away. It's the road away from yourself, from your home, from your fellowmen who need you, from God. Remembering is the road back. The Bible is full of the thought. When those ancient Jews were off into bondage in Babylon, they for

got things they should never have forgotten. Then somebody would have to get up and revive the great memories, so that out of repentance and tears and fresh dedications life could rise again from bitterness and defeat.

When the prodigal remembered, he got ready to return to the fellowship and love he had spurned in the days of his tragic forgetfulness. Remembering is the road back, for memories are mighty incitements and encouragements which work at the roots of a man's being.

Have you ever talked with a victim of amnesia? It isn't a pleasing experience. He sits there in his own house, lost, a stranger and alien in the midst of familiar scenes and dear faces. He doesn't know who he is, what he belongs to, why he's there. All the bridges of his life have disappeared in mist. There is just this isolated present, this island of the immediate moment, this unrelated, disconnected "now."

IF YOU WANT a parable of our materialistic, secularized age, I think that's it. We suffer from amnesia. The vital connections with eternal truth—the truth about God and Christ and life and destiny—have been to a large extent severed. So we wander about in this home of the earth, confused, having "lost the face that makes existence home."

That's why multitudes are lonely now, afraid and miserable. That's why so much business, politics, and international relationships are senseless. That's

why people's standards of values are twisted and askew. That's why a lot of religion is crude and contentious.

We have an amazing quantity of information and knowledge about many subjects today. We boast of our education. But what shall it profit a man if he has the answers to all the questions, and then discovers—as another said he did—that the questions to which he has the answers are not the important questions?

Something must restore to us the lost memories of who we are, whom we belong to, what we're set here on earth to do, and where we're going when the day is done and the shadows fall. And there is nothing under the sun to do that but the cross of Jesus Christ. There is no other medicine or panacea or magic. Only Calvary and Him crucified.

BUT A MAN MUST go and look at it, until he really begins to see. Chesterton said it is possible to look at a thing 999 times, and at the thousandth time see it for the first time. Our world has been looking at the cross for 2,000 years—in churches, on steeples, along city streets and country roads. But we haven't looked steadily enough.

Or else the commanding memories would have blessed and burned through into the clear recognition of our true estate, and of the overwhelming love of God that values us so highly—frail creatures of earth as we are—and we would never again be content with less than service under Him who paid such a price to redeem us.



Christianity lives or dies, not by what goes on in the churches, but by what goes on outside them.

ELTON TRUEBLOOD in *The Common Ventures of Life* (Harper)

Back to the Bedside Manner

By HAZEL O'HARA

People of this generation have almost forgotten how to care for the sick. Miss Peterson is helping them acquire some useful knowledge.

OLIVIA PETERSON is one of those lucky women who can become an executive without acquiring an administrative face. Administrative faces—and they are common enough behind the desks in Washington's marble halls—are equipped with shutters to keep out the light which shines from other souls.

Miss Peterson looks up behind her desk at the American Red Cross as though she saw an individual and not just another opaque form. In fact, she might be presiding behind a silver tea service instead of behind an executive's desk.

You don't wonder that after a hard bureaucratic week in Washington this nurse, who holds down one of the top administrative jobs in the Red Cross, is likely to step into her kitchen and run off a few loaves of bread just for relaxation. Last Thanksgiving Day when she entered a bus on her way to her dinner engagement the driver sniffed and asked, "Do I smell homemade bread?" She assured him he had the right scent. The bread, fresh out of her oven, was in the package under her arm. "Lady," he said, "I sure would appreciate it if you would give me your address—I haven't had any homemade bread since I was a kid."

SUCH A HOBBY is enough to protect any woman from that administrative look. Moreover, Miss Peterson in her professional life devotes herself to promoting the talents that make for good homemakers. Practically all her life as a

nurse she has been organizing classes to teach people how to give good nursing care to the sick in their homes, and she has taught many of those classes. She is now director of the Home Nursing program of the American Red Cross. It is a back-to-the-bedside-manner movement that she heads up.

She pointed out to this reporter that modern homemakers, to do their jobs, must get back some of the old-fashioned nursing skills. Two or three generations back, women generally were able to do a stint of nursing. They expected it of themselves, expected to nurse sick members of their families, and to help out the neighbors when they were caught by illness.

The nursing profession had hardly begun to rise as yet. When it did rise it took nursing out of the amateur class. Meanwhile the country was acquiring automobiles and becoming more urban. Families became less self-sufficient and tended to hire more services. As the working world opened up to women, girls prepared themselves more for running machines and less for running home. Many a modern woman who can manage a car in metropolitan traffic would grow panicky at the idea of being responsible for a sick person.

But the problem of home care of the sick, Miss Peterson went on, never disappeared, and it is now increasing. The fact that we have more old people among us is increasing it. Hospitals are discharging patients much sooner than formerly, sending them home with



OLIVIA PETERSON

She couldn't go back to Minnesota

they still need nursing attention. Certain diseases are getting much more care than they once did. Fifty years ago tuberculosis patients went to bed when the disease became so far advanced that they themselves preferred bed to a chair. Under modern treatment, they are immobilized in the early stages of their infection—many of them in their own homes.

THE RED CROSS has been giving classes in home nursing for a number of years. There have been enough takers to keep the classes going in a small way—women with invalids in the family, mothers anxious to prepare themselves for taking care of their children, and some few persons who were simply interested in knowing how to take care of a sick person if they were called upon to do so.

With the war, nurses were drawn into the armed forces and civilians soon began to realize that they were facing a shortage of medical help. Women worried about being delivered in a blackout by inept volunteers. Their relatives worried about being those inept volunteers. People generally began to suffer visions in which they saw themselves standing beside the sick and the injured able only to wring their hands over the situation. So they flocked to the Red Cross and literally demanded training in care of the sick and injured.

The Red Cross reached out to Minnesota's State Health Department and borrowed Olivia Peterson, director of Public Health Nursing for that state. In her they had not only a capable administrator but a nurse who had long advocated by precept and example the kind of training that was now so much in demand.

When Miss Peterson returned from 18 months of service with the British Expeditionary Force in the first world war she became the nurse for Pope county in Minnesota. A job as county nurse might have seemed rather tame at first compared to overseas military duty, but the influenza virus came along and gave her plenty to do.

ONE TOWN in her county was almost immobilized by influenza. Miss Peterson had to organize those who were still on their feet to take care of those who were not. The Red Cross provided all food that was not donated by the people themselves. Meals were prepared by the ladies' aids. Boy Scouts took food to the homes, carried water, brought in wood, and kept fires going.

The livery stable volunteered a team of broncos and a bright red sleigh and a driver. A dray line offered a team of horses and a bob sled. The

horses flew Red Cross flags at their ears. All other traffic gave the sleighs right of way.

"I never expect to see a community throw itself with greater dedication into a common cause," Miss Peterson told me, her blue eyes bright over the memory of that snowy community and the Red Cross horses dashing up the street with a red sleigh carrying food to families stricken by man's ancient invisible enemies.

She came out of that experience with the idea of teaching people how to take care of the sick, and she began to do it. On her home calls as a county nurse she often came upon sick people and ailing children who were neglected simply because the woman of the house did not know how to take care of them.

In her work in the schools, she began to investigate the lunch baskets of the rural children, and she found cold pancakes, pickles, and bottles of coffee. Farmers at that time were beginning to discuss among themselves the proper feeding of farm animals, but "parents were not yet thinking about the proper feeding of children."

The county nurse added nutrition to her instruction and included that new fad of drinking milk. "I ain't no calf," she heard the biggest boy in the school declaring to his satellites one recess out in the schoolyard, "and I ain't going to drink no milk!"

MISS PETERSON stayed in Minnesota and built up her reputation. It's her native state. Her parents had come there as Norwegian immigrants. A brother of her mother was pastor of the Inheried congregation at Starbuck where she first went to church. Another uncle was pastor of another Lutheran congregation. Her own brother, Harold, entered the ministry and is today pastor

of Sauk Center, the town that Sinclair Lewis made famous by his Main Street. Olivia Peterson did what she had always said she was going to do—she entered Luther Hospital and trained to be a nurse. She worked as school nurse, county nurse, and gradually rose to be State Director of Public Health Nursing.

She came to Washington on loan in October 1941 for a stay of three months. At the end of that time, the Red Cross renegotiated the loan and kept repeating the process until there seemed no point in pretending that they could let her go.

In the emotional letdown following the war, the demand for training in home care of the sick fell off, but it was still high. In the last fiscal year, 125,000 persons took the courses. There will be more completing the courses in the current fiscal year. The training in new skills given to thousands of people during the war stepped up our respect for skills outside our ordinary domain. The friends and relatives of nurse aides learned from their example the importance of knowing how to do a competent job at a sick bed.

THREE YEARS AGO Miss Peterson's office organized a new set of courses in the care of mother and baby. The classes are popular among prospective fathers as well as prospective mothers. I dropped in on one of the evening classes to see how the ideas Miss Peterson has at her desk are eventually worked out. The class was made up of prospective mothers and fathers, all expecting their first child. One young man wearing scholarly shell-rimmed glasses came in alone. The nurse-instructor made the rounds of the class to get acquainted with them, for it was the first of a new course, and when she came to him, he explained, "My wife is taking

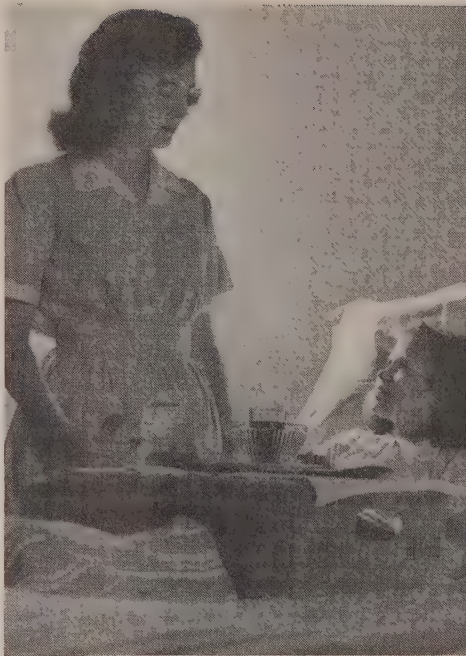
he class in the morning, and she thought I ought to know as much about the baby as she does, so here I am."

THE EXPECTANT FATHERS in one class included a physicist, a commander in the navy, and a truck driver. Scientists who deal in the mysteries of the atomic bomb have taken the course to learn how to deal with the mysteries of their first born. Many first fathers, frightened before the child arrives at the thought of being called upon to bathe a slippery baby, attain peace of mind by their practice in the "football hold" and approach the squalling infant with all the confidence of an old midwife.

Men also take the course in home nursing. One man who had an invalid wife told the instructor, "I can't tell you what this course has done for both of us. The situation at home was always difficult for me because I was worried and diffident—I was afraid of not doing things right. Now I feel that I have a standard against which to measure the care I give, and I know I'm doing pretty well. You'd be surprised what a difference that confidence has made in our home."

One Negro man who developed a beautiful technique in giving back rubs explained to the instructor when she complimented him, "When you have a sick person in bed, you've got to be kind, you've got to be gentle, and (suiting the action to the words) you've got to have rhythm—you've got to give long . . . firm . . . strokes."

A RED CROSS home nursing class seems a very simple affair as you watch the members bathing the big doll that serves as a patient, or giving the sheets that hospital twist at the corners but a course of this kind can add a new dimension to a person. I speak from ex-



A student in the Red Cross home nursing class tries out her technique on a young patient, using a pasteboard box for a tray

perience, since from one of the home nursing courses early in the war I went on to volunteer work in a tuberculosis sanatorium for 18 months of Sundays. That first Sunday morning this shaky new aide went in to her first patient beset by worry of overturning the bathwater and adding pneumonia to the tuberculosis.

When it was over, and the patient said she felt clean and refreshed, and that the bedding felt smooth beneath her, I went down the corridor to the utility room carrying that pan of dirty water with the kind of swagger you take when you have successfully done something you had never done before. So I had plenty of examples in my own mind

to illustrate Miss Peterson's remark that all the nurses were amazed at the results stemming from the classes—results so much beyond the actual instruction given.

ONE OF MISS PETERSON'S favorite classes was made up of a group of charwomen who had banded together and asked for an instructor. She said that in many ways they came to the class with a much fuller background for taking in the instruction than people in better financial circumstances. They asked pointed questions because they all had definite experiences out of which to ask questions in such a class.

Later one of the chars came in to see Miss Peterson to tell her that she had been called in to see a neighbor who was having serious difficulty after childbirth. Because of the course she knew enough to massage the abdomen and to raise the foot of the bed. She did exactly what the instructor had taught her, and when the doctor came, he said, "Someone has saved a life in this house tonight." "And to think," said the woman, "it was me he was talking about."

One would hardly think of scheduling classes in nursing for the blind, but at the Virginia School for the Deaf and Blind the classes have been given, and the graduates have pitched into a number of emergencies and acquitted themselves well. The blind guided by the hands of the nurse are taught to feel their way through the procedures.

They learn the technique of bed baths and other simple work. When the first class of blind nursing students received

their certificates a totally blind girl gave a bed bath to the life-sized doll. When she had placed all her paraphernalia on the bedside table, the blind student turned to the audience and said, "Look, y'all, this is soap."

ONE OF THE blind girls was called home because her mother was sick, and the seeing members of the family did not know how to take care of her. "You can imagine," said Miss Peterson, "what it meant to that girl to know that she had to go home because she could do something the others could not do."

Miss Peterson always gets back to that—the self-reliance that the person who takes the course gets out of it—the influence that this bit of new training has upon her capacity for life. In an interview, in fact, she talks less of herself and more of the people who have taken the nursing courses, and less of what the graduates can do for others as a result of the classes than of the assurance that they themselves have drawn from them.

You realize that all along the way from county nurse to her present position she has been interested in the mental health of people. She mentioned that she was rather proud that the Lutheran church she attends, Washington's Church of the Reformation—was then running a series of Sunday evening sermons on mental health. She said that the minister, Dr. Oscar Blackwelder, was that kind of a pastor—one who thought a person should receive through his church some guidance in determining his earthly destiny. And Miss Peterson is that kind of a nurse.



We must answer for our actions. God will answer for our powers.

PHILLIPS BROOKS

Growing Up Can Be Painful

A STORY BY ANNA LOUISE ARNOTT

A young fellow needs a lot of love and understanding when he finds a baby sister taking his place

PETER AWOKE from his nap in his crib, waiting.

"Peter," his mother called from her bedroom. "Time for a three-year-old to climb out. Come, watch baby drink."

Peter didn't answer.

He had thought his mother would be standing next to his crib when he opened his eyes, the way she always had before she went away to the hospital.

"Are you awake?"

"Don't want to get up."

"Please, Miss Leeds," mother sounded soft and far away. "Bring me another blanket for little precious. . . . These damp days with the ground covered with leaves. I hate them! I hope the leaves will be raked off before I . . ."

"Why worry about leaves? You've got her royal-highness." Miss Leeds thudded across the room. "If you two are all set, I'll see what's ailing big boy."

PETER GUESSED the baby was lying next to his mother now.

He watched Miss Leeds push back his partly open door.

"Up, young man! On with your shoes!"

Miss Leeds' face had straight creases in it. Her white dress was hard against his skin. And she talked loud.

"I don't want—"

"Nonsense," Miss Leeds' strong arms lifted Peter and plumped him on the toy chest. "You're a very lucky boy to have such a beautiful sister."

She tied his oxfords so tight that they hurt.

"Now—have a good look at that sweet baby. I'll set out your juice and cookie

in the kitchen."

From the door of his parents' room, Peter saw a tiny, red face on his mother's pillow. The hair on the head was so thin that the skin showed underneath, just like on his grandfather. He heard a little kissing sound.

PETER TIP-TOED to the bed. The baby was sucking at that part of her mother where she was very white and soft. Sometimes, when she bent down, he touched her there. He reached out now and gently laid one finger on the side of his mother's breast.

"No, Peter. You'll frighten baby and stop her eating."

Peter put his hands behind his back.

"When you were small, you ate that way too."

"I did not. I drank out of a cup."

Peter went down to the kitchen.

As he drank his orange juice out of a glass instead of his usual blue cup, he noticed the vase on his little table.

"Where's my flower?" It had been a pointed, pink flower that looked like his mother's lips saying "Sh."

"That's the same flower," Miss Leeds was basting something in the oven. "This stove just made it open."

"I want the flower my Mommie gave me."

Peter took his cookie out to the yard.

Up in the trees, on either side of the driveway, the leaves were letting go slowly, as if they wanted to hang on to their branches.

It would take a long time before all the leaves were gone. But if he raked the ones on the ground every afternoon,

he could clean them all away before his mother was well again.

PETER RAKED a big pile. Then he loaded his express-wagon. When he had toted the leaves over to where his Daddy made fires, Betsey was using his rake.

"That's my rake." Peter looked over to Betsey's yard. "Isn't your Mommie out?"

"Mum's not coming. I'm big now. I can play out alone."

"You're not bigger than yesterday."

"I am so. And I can rake. Look!" Betsey hacked the ground.

"Give me my—."

"No," said Betsey.

"I need it!" Peter crossed over to her. He slapped her hand hard.

Betsey dropped the rake and ran home crying.

Peter raked until the leaves were gone on the driveway, and a thin smoke that smelled of damp earth was dusting out of the ground.

He ran to the kitchen. "Can my Mommie look out of the window just once?"

"Get up on her first day home? No." Miss Leeds was buttering bread for supper. "But you can see Sister again. I'm waking her. There's a neighbor visiting."

Peter started to roll a truck along the floor. "I want to play here till supper."

"Since you're big enough to know what you want, you won't mind eating alone while I see to my patients."

PETER ATE SLOWLY until he heard the visitor coming downstairs. By giving the swinging kitchen door a quick push, he saw that it was Betsey's mother.

"All through?" Miss Leeds called from upstairs.

"Just have my applesauce. Then—can I see my Mommie?"

"But no noise. Baby's sleeping."

Peter drank his bowl of applesauce as if it were milk and raced upstairs.

His mother was lying with her eyes closed.

"Mom," Peter touched her cheek. "You sit up straight in bed, you can see the driveway out of the window."

"I want to talk to you." His mother patted a place for him beside her.

"I raked lots of —"

"But why did you hit Betsey?"

"She took my rake."

"Betsey is old enough now to play with you. You'll have to share your toys."

"She doesn't know how to rake. She chops the —"

"She'll learn. Promise me next time you'll let —"

"I want to go to bed." Peter slipped to the floor. His mother hadn't even tried to see the cleaned driveway.

"Just put on your pajamas. You're getting big enough to stay up to open the door for Daddy."

"I want Daddy to say good-night to me in my room, the way he always does."

IN HIS OWN BED, Peter snuggled down on his stomach. "I'm a baby too." He said to himself. He lifted his head and let it wobble loose.

Way down he felt empty, like a milk bottle that had all the milk drained out of it.

Then—he heard a key in the latch. Suddenly he was running downstairs.

"What have you been up to, Son?" His father lifted him high in his arms.

Peter took a deep smell of his Daddy's coat. He didn't know how to say it, but he wanted to stay on his father's shoulder for a long time.

Daddy set him down. He was taking off his coat.

"The baby has a terrible red face," said Peter. "I don't like Miss Leeds. And I hit Betsey."

He waited. Daddy would tell him that his sister was "a little precious," he should like Miss Leeds, and let Betsey use his toys.

"We boys have had a hard day," his father said. "I'll race you to the kitchen."

They almost fell over a chair, and both got there together.

"We're going to fix a tray, refreshments for mother and me and ginger ale for you."

THE GINGER ALE fizzed into the glasses. It looked as if it had lights inside of it—like mother's beads.

"I never had refreshments at night with you before."

"There's a reason for it tonight."

He let Peter carry the tray, and only a little spilled.

"What are we celebrating?" his mother asked. "Little precious, of course."

"She's important. But we drank her health in the hospital. This time it's a

trip for the —"

"But Jack! I couldn't leave —"

"We're giving you a chance to get adjusted first. Then Miss Leeds has promised to come back to take charge."

"What about Peter?"

"He's coming along. Don't you agree? —Your first night on a train, son!"

Peter felt his mother looking at him as if she were measuring material.

"Tonight—," she said slowly.

PETER REMEMBERED how he hadn't wanted to go downstairs.

"Tonight," she repeated. "He seems able to stay up later. I think—he's big enough."

"Oh!" said Peter.

His father took a sip of his drink, and he sipped his.

He listened to the names of towns and hotels. They sounded like a song.

"Nobody needs to take me to bed tonight. I can turn out my own light and cover myself up."

On the way to his room, Peter closed the door to the baby's room. The voices of his mother and father might wake her up.



WHENCE OUR GIFTS?

Recently I received a letter from Mrs. H. J. Currens, wife of a missionary in Liberia. She told of a trip they had taken to the interior station of Zorzor—where my husband and I had lived and worked for many years—and of the people they had seen there. Among them was the mother of her cook-boy. This woman had proudly showed her a coffee tin which I had given her.

We left Zorzor 17 years ago. I am not surprised that the woman still had the tin, for people in that section prize such things very highly and take very good care of them. What surprised me was that, after all these years, she had remembered who gave it to her.

I wonder if we always remember the great Giver who supplies us so very abundantly.

JENNIE L. OBERLY

Personal Problem Clinic

Santa Claus?

We had a beautiful Christmas pageant entitled *Immanuel* at our church. Children, young people, and adults had parts in the program. At the conclusion a member of the congregation was asked to read "Twas the Night Before Christmas" to the small children. Then, suddenly Santa Claus appeared with the usual Merry Christmas, and asked the children whether they had been good, and what they wanted.

Just how does this Santa Claus business fit into a church service? For me it cheapens what is sacred and beautiful. The affair was defended on the ground that we can have two faiths, one for a beautiful old custom for the children, and the other for Christ. It was said that a Christmas tree in the church is just as pagan, since it came from a pagan country. To me it is a means of decoration similar to flowers on other occasions. It is a gift of God through nature. It isn't disguised.

Do other Lutheran churches have Santa Claus?

Santa Claus, in an indirect sort of way, had a Christian origin in St. Nicholas, a fourth-century bishop of Myra, who is credited with starting the custom of giving pressure on St. Nicholas' Eve.

Some have credited the origin of the Christmas tree to Boniface, or Wynfrith, the British missionary to Germany of the eighth century. Some trace it back to the use of evergreens in pagan ceremonies in pre-Christian times and remind us that because of this the use of evergreens was forbidden in the early Christian churches. But the modern Christmas tree is generally traced to Germany a hundred years or so after the Reformation. It was not used in Britain until 1841, when the Prince Consort introduced it by setting up a tree in Windsor Castle. The Christmas tree's connection with Lutheranism of Europe has

undoubtedly given it its prominent place in our churches today. It carries no objectionable features, and it has been given a Christmas character.

Practically every church today has a Christmas tree, but very few have Santa Claus. Let's keep Santa out of our churches and give the great emphasis to Christ and his birth. Let us leave Santa to our homes and to the commercial concerns. And in our homes let us see that Christ is not overshadowed by a rollicking, rotund old clown, even though the youngsters get a lot of fun out of the good-natured imposture.

Poverty and crime

To what extent is poverty a source of delinquency and crime?

No exact statement can be made. But the fact has been proved over and over. Students of sociology and psychology testify to the ill effects of poverty and of the accompaniments of indigence, such as poor neighborhoods, crowding at home, parental worry, poor housing, and damage to personality. Preaching, teaching, and punishment will probably yield poor results as long as the causes are not removed.

While want is not the only cause of lawlessness, it is a big one. Conditions have gradually been improving, despite the bourbons who at this late day shout, "Every man for himself." Greatly accompanied by the averted glance is not Christian. A Christian society must give much more attention to lifting the under-privileged, and restraining over-privileged and grasping persons and groups, than it has yet done. Christian principles need to be carried out on a large scale as well as being preached and taught.

—EARL S. RUDISILL

WHEN THE FAMILY WORSHIPS TOGETHER

"Into the woods my Master went"

LOIS WAS stretched out on the floor, looking over a book she had brought home from the school library.

"Look, Mother," she called. "There is a poem in this book that we sing as a hymn."

Mother came to see. "Into the woods my Master went," she read. "Oh, yes, that is a fine hymn for Holy Week."

"It is a strange poem," said Lois thoughtfully. "It doesn't seem to say much, but it makes you feel a lot."

"That's true," agreed Mother. "I think that the poet, Sydney Lanier, was counting on us to bring something to the poem."

Lois sat up. "What do you mean, Mother?"

"The opening words, 'Into the woods my Master went,' would mean very little to us if we did not already know certain things. 'Master,' of course, means Jesus to us. And mention of the woods makes us think at once of Jesus going to pray in the olive orchard at Gethsemane. Because we do know that story, the words of the poem have an almost magical effect of calling up to our minds the sadness of that time."

"FORSPENT with love and shame," read Lois from the book.

Mother went on. "Because we remember that the three disciples who came with him fell fast asleep the next lines mean more:

"But the olives they were not blind to Him,

The little gray leaves were kind to Him,
The thorn-tree had a mind to Him,
When into the woods He came.'

"The poet is saying that the trees were kinder than his own friends.

"WE KNOW, TOO, that while Jesus was in the woods he prayed to his Father in Heaven and received the help to make the right choice. He was made strong enough to go bravely to the cross. We need to know what happened while he was in the woods in order to understand the second stanza:

"Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.'"

Lois nodded thoughtfully. "Even the music is strange," she said. "Not like other hymns, and yet it seems to fit the way you feel."

"No other hymn tune would do, would it? I remember how surprised I was when the devotional committee of the Children of the Church Juniors I was teaching chose this hymn. We used it often because boys and girls said that it was one of their favorite hymns."

"I suppose," said Lois, "that what you said about this hymn—that we had to bring something to it—is true of other hymns, too. If you think about the words, the hymn means more to you."

READ the story of Jesus in Gethsemane, Matthew 26:36-46.

SING, "Into the Woods my Master Went" (Parish School Hymnal, 80).

WHEN YOU PRAY, think of the story and hymn, then close with this collect:

Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed and given up into the hands of wicked men, and to suffer death upon the Cross; through the same Jesus Christ, Thy Son, Our Lord. Amen.

How Are We "Saved" Through Christ?

By JOHN SCHMIDT

Verses for study this week are Romans 5:12-21

THIS PASSAGE IS difficult, but vitally important. It faces the question: how can the righteousness of one Person secure salvation for other men, when sin is diffused through the whole race? Even though the life of Christ was wonderful, and his death sacrificial, what can they mean to me?

Paul's answer rests upon a sense of human solidarity we moderns have lost. We were enchanted by "individualism" to a point where we forgot that the isolation of the individual is an abstraction, not a reality. Men exist only in relation to others, to some social structure. This is the partial truth that sustains such mass political movements as Fascism and Communism. Many biblical ideas, as that of the Church, as well as this particular passage, can be understood only upon this basis.

Such human solidarity, says Paul, has always existed. It derives from Adam. As our common ancestor, his disobedience and his punishment have significance for every man. Through his willful act sin and death came upon all. (It is probably impossible to restrict "death" either to mere physical dissolution or to spiritual disaster. Physical death would lack terror were there no guilt and no consequent fear of what lies beyond it.)

SIN IS NOT native to man or to his world. It "entered into" and corrupted what God had made. Like an inherited disease it has fastened upon all. This is more than that each man by his own choice falls into sin. There is a cor-

porate, racial wrongness that the theologians call "original sin."

It is much more than a tendency toward evil; it is both fact and guilt. Paul does not explain the "how" of this relation between Adam and the sin of his descendants, but he does proclaim the fact. His purpose is to show that from Adam sin and death came upon all men and that from Christ righteousness and life come to all who are bound to him by faith. The all-inclusive effect of sin is met by the equally comprehensive working of grace.

BEFORE THIS thought is completed, however, Paul is diverted. The thought of verse 12 is not resumed until verse 18.

First he draws attention to the fact that death does not come upon an individual in consequence of a judgment of his transgressions (verse 13). Before the Law was given through Moses there was no "transgression" (deliberate offenses of a known law), yet death ruled because sin ruled. Adam indeed violated a specific command, but his descendants who did not (prior to Moses) nevertheless suffered sin's consequences as did he.

Mankind is such a closely woven fabric that no account can be taken of individual excuses, however partially valid they may be. All are in actual though perhaps not in clearly conscious, opposition to God. Adam's sin (though not at once repeated as transgression) is the sin of all; his death, the death of all.

It is this universal significance that makes Adam "the figure" or "type" of Christ. Like sin, salvation is more than

an individual fact. Jesus must be much more than "my personal Saviour," though he must be that. He cut the root of man's corporate wrongness and thereby brought potential salvation for every man. This fact is not destroyed by the self-exclusion of those who will not believe.

BUT THIS PARALLEL between Adam and Christ must not hide the contrast between them (verses 15-17). The "free gift" is not in all things like the "offense." Like sin, death is a tyrant that oppresses man. Here Paul is certainly thinking of the death of him who "is dead in trespasses and sin." Adam's offense results in a world of sinful men who are "dead" while living.

Fortunately God delights much more in showing mercy and pardon than in executing just punishment. His gift of grace overrules even the natural law of cause and effect. The world suffers through the first Adam; much more surely will the second Adam benefit the whole race. If the sin of one has such universal consequences, we may be sure that the righteous death of One is equally universal. Christ exceeds Adam.

THE SINGLE TRANSGRESSION of Adam meant "condemnation" for all. Yet our "many offenses" are cancelled by the grace of God in Christ. Life is even greater than death. The language of verse 17 is not just what one would expect. An exact parallel would demand "how much more shall life reign," but Paul is more precise. Death is a power over men. Life is a power in men. Paul has almost lost his first purpose, to show the similarity between Adam and Christ, in his enthusiasm over the fact that grace is greater than sin and judgment, life more certain than death.

Verses 18 and 19 however, return to his starting-point: Adam and Christ

both possess universal significance—one for sin, the other for salvation. Now as then "one man," "one act" affects "many," "all." Then, its cause was "offense" and "disobedience" and its result "sin" and "judgment." Now, "righteousness" and "obedience" bring forth "justification" and "salvation."

MOSES CAN BE included by historians in the honored list of thinkers, prophets, and founders of religion, but not Christ. He belongs in no group. The only partially adequate comparison is with Adam. Their natures and their acts are, by God's will, of decisive importance for every man. For Jesus and Adam are the positive and negative poles of human history. There can be no third.

The Law? It is merely a parenthesis. It is given a minor role during the period between Adam and Christ. It came to increase guilt and thereby to produce a crisis. It prepared for forgiveness of intensified sin by a still mightier grace.

PAUL STATES THE result as if it were the purpose: "that the offense might abound." A fuller statement would make clear that the Law was indeed given by God to restrain wickedness, but that its actual result was to transform our natural antagonism into defiance and greater guilt. Sin becomes conscious and willful, "presumptuous sins" (Psalm 19:13). And as the guilt of sin is increased the need for redemption and a recognition of that need are also increased.

Death, the most evident and universal result of sin's dominion, and sin, that stands like a hateful tyrant behind death, are overcome by the grace which is brought by Jesus Christ. He gives righteousness and eternal life to those who lay helpless within their power. The kingdom of sin and death is conquered by the Kingdom of grace.

Several years ago we were given the opportunity of spending a week in Charleston, S. C., enjoying the series of afternoon Vespers for which the pastor of St. John's Church had made previous arrangements. Our evenings were free from Lutheran engagements, and we were for the first time in contact with a city of many traditions involving colored people. By a special arrangement made by Dr. Gongaware and the superintendent of a mission for colored folk sponsored and overseen by the Reformed Episcopal Church, we joined in an evening worship of one Reformed Episcopal congregation, and by properly authorized invitation "occupied the pulpit." It is a unique experience in our ministry.

We took the liberty, or we had the boldness, to tell the pastor of the Negro congregation that we had heard and read about the singing of spirituals by colored Christians. He, a precentor, the congregation, and finally a choir of singers occupying the gallery of the church, sang with brief interludes what we assumed were favorite sacred songs. This music was used while the collection was gathered, but instead of being "waited upon" by church officials for the contributions, it was announced that the worshipers would now undertake to "cover the table."

With no apparent interruption of the singing, those present, including Dr. Gongaware and "Across the Desk," walked from their seats in the pews to the table set in front of the chancel and placed upon it the offering deemed the measure of each person's ability. We noticed that a few persons came twice to

the table, evidently persuaded toward a larger gift by the example set by the fellow believers. We regret to report that the table was not completely covered. Perhaps no previous announcement of the action was published.

A recent book

We have been moved to recall the incident by the perusal of a portion of Dr. Luther D. Reed's recently published book, *The Lutheran Liturgy*. The paragraphs to which our attention has been drawn begin on page 291 under the general heading, "The Offertory: The Offering; The General Prayer."

We pass over the main section of the volume's treatment of these important, indeed essential, parts of our Common Service, contenting ourselves for the present with recommendation that Chapter 18 be read. It will thus be seen that what our present-day liturgists deem fine as "a new and prevaillingly sacrificial part of the Service" is in fact quite ancient. In the course of his comments, Dr. Reed refers to the very ancient, perhaps apostolic, custom of receiving from the assembled believers "bread and wine sufficient for the communion and the other gifts set aside for later distribution. These often include fruit, wool, oil, milk, honey, olives and cheese, and also silver and gold." The doubtless overflowed the table, as do the present-day gifts to institutions on their donation days.

Probably Dr. Reed will feel genuine surprise that in the mind of any reader of his truly interesting and comprehensive volume there should be any connection between Part Three of our Common Service and "covering the

able" by an American Negro congregation. But in fact the incongruity is no greater than that encountered when the congregation sings lustily after they have handed the plates to the pastor, "We give Thee but thine own, whate'er the gift may be."

If we were required to cite evidence that the age of miracles continues, we would call attention to what is accomplished in communities, commonwealths and peoples by what our fathers occasionally referred to as the penny collection. But so far our testimony has not been sought.

Implications

An interesting, and in our opinion a significant, indication of the power inherent in the combination of churches that recently met in Geneva, Switzerland, is the indictment by Hungary as traitors of 15 prominent evangelical pastors because among other "misdemeanors" they approved the World Council of Churches. They were not thereby guilty of treason, but evidently the imperfect understanding of the objectives of that long-awaited combination which drifted into the obscurities of Soviet misunderstanding seem hostile to the kind of nationalism which atheistic communism seems to require in order to have zeal and to spread. There is no basis for the fear that the World Council aims to weaken the potency of loyalty to one's own country, but by indirect influences the effects of false doctrines of human rights could be exposed.

This fear of Christianity seems to be greater than that entertained relative to other cults. We have seen no parallel concerning Mohammedanism, although its fanaticism, when embarked on what we have come to call "a holy war," would make it a fierce foe. Whether the division of China into nationalists and com-

munist uncovers spiritual power and succeeding conflicts such as harassed Spain and eastern Asia prior to and during the Reformation remains to be seen.

We individually believe that if the Soviets decide to engage in another war, its beginnings are close at hand. The "overt act" which is the exciting cause of an outbreak of hostilities can occur so easily that one's imagination stimulates fears. There is no evidence that the resources of the United States will be withheld from a conflict that negotiations have not avoided. The extent of preparedness, according to our journals, will become a temptation that we will not ignore.

Theoretically the church can avoid complications that will make it a participant in another international struggle. But unfortunately for the future of peace, the entities of the church and the state have not been outlined and the prerogatives of each defined. In the past, with the exception perhaps of the second world war, the two "institutions," the church and the state, have combined their resources. Into the hands of the church the state seems to have committed that highly potent but illy defined resource which we call *morale*.

Since the same God was addressed by bitterly contesting nations, since the cultivation of hatreds was deemed temporarily the duty of both sides of the contest, and since the spoils of victory were claimed by both sides, it is not surprising that disaster in the forms of privations and suffering fell on all to much the same extent. In view of such combinations of circumstances, the present state of postwar bewilderment is not surprising. It may mean war.

—NATHAN R. MELHORN

You Can't Divide Body and Soul

The Common Ventures of Life. By Elton Trueblood. Harper. 124 pages. \$1.00.

"The Christian faith must rediscover its own essential genius, which is the union of the secular and the sacred, of matter and of spirit, the common and the divine. If the Christian Church is to regain its hold on the life of modern man, it must find ways of meeting people where their interests lie. . . ."

Thus does Dr. Trueblood point the thesis of this little volume in the opening chapter which he has titled "The Recovery of Wholeness." Life is not totally physical, as the materialists would have us believe. Nor is it wholly spiritual, as some religions teach. It is both physical and spiritual. Only the Christian religion sees life thus and hence sees it whole. Christ was concerned not only about men's souls but about their bodies as well. He came to redeem the whole man.

With this as his thesis, Dr. Trueblood in succeeding chapters pleads for the recovery of wholeness in the common ventures of life, marriage, birth, work and death. He pleads for the spiritualization of marriage by making it "commitment," for birth by making it "dedication," for work by "glorifying" it, and for death by making the observances in connection with it an act of worship and thanksgiving.

There is little that is new in this book. But the author argues his thesis with conviction and convincingly. Though it fails to rise to the high standards of insight set by previous volumes by the same writer, it merits wide reading. It pleads for an emphasis that needs much to be made in our times.

RUSSELL FRANK AUMAN

New York City

Move Over, Theologians

Christian Paths to Self-Acceptance. By Robert H. Bonthius. King's Crown Press. 254 pages. \$3.25.

In this difficult-to-read book the author delivers his ultimatum to Christian thinkers everywhere. He says, in effect, "This

is the way you must think about human nature or else—" In recent times, he avers, the psychologists (the term is used in the broadest meaning) have discovered many things about what makes a person "tick" that the whole Christian church on earth must revamp its teachings, and go in line with psychology, or face extinction. Although nowhere stated so baldly, this is the author's basic viewpoint.

You may read in this book how the teachings concerning man as propounded by the chief branches of the Christian church stack up against the very latest psychological erudition . . . how the churches regard human nature "as is" . . . how they deal with it in attempting to modify it, and with what results. And always present, "uttered or unexpressed" is the author's main thesis, to wit, that the psychologist, rather than the theologian, who knows best "what God and man is."

In fairness to the book it must be admitted that Christian teachers and pastors can learn much from psychology, if they will. Such concepts as the purposiveness of all behavior, the great role of "the unconscious," the considerable part the emotions play in both normal and abnormal living, to mention only a few, deserve close study by Christian pastors and other leaders.

However, such acknowledgment of debt is a far cry from the tendency to "go out" for psychology which the volume under consideration urges.

Carefully compiled notes, an extensive

The Lutheran

bibliography, and a detailed index must be mentioned commendably.

Philadelphia

IRA S. FRITZ

Interpreting the Psalmists

Preaching from the Psalms. By Kyle M. Yates. Harper. 203 pages. \$2.

Dr. Yates has done a great service in the choice of 20 of the most precious psalms as the basis of his excellent book. His exposition of the psalms, his presentation of the times in which they were written, and his application of their truth and beauty to our day and age are noted for their clarity and their universal spirituality.

He manifests the deeply personal nature of these heart-searching songs of David, uplifting and comforting those who search God's attitude toward sin and his grace and pardon for the sinner.

Dr. Yates impresses one of the sources of strength, hope and joy found in the psalms, and reminds us of the great benefits found in this part of God's Word by Christians of every age.

Here is gained entrance into the very holy of holies as one meets God face to face, and experiences His love, pardon, and saving and sustaining grace. This book is exceedingly helpful to the minister in his preparation for his personal worship, and that of his people. Laymen could not have a finer direction of their Christian living than this book affords.

Allentown, Pa.

GEORGE A. GREISS

Phenomenon of the Saint

Great Saints. By Walter Nigg. Translated by William Stirling. Henry Regnery Company. 286 pages. \$4.75.

The significance of this volume lies, first of all, in the fact that the author is a Protestant theologian, one of the foremost in Switzerland. His interest in the saints may be due partly to a revulsion against materialism and godlessness of the modern man, especially as revealed in recent decades in Europe.

Yet the author does not take refuge par-

ticularly in bygone personalities or their peculiarities. His thesis is that the saints can help us interpret Christianity today, and in some respects better than the theologian, the educator, or the average Christian. The saints in their striving for spiritual living, for godliness, for perfection, manifest qualities we do not see anywhere else. In their trials and sufferings they reveal a patience, a determination, a holy zeal, all of which are pertinent needs of life today.

Nine saints are treated, beginning with Francis of Assisi (1182-1226) and ending with Theresa of Lisieux (1873-97). One only, Gerhard Tersteegen, 1697-1769, is a Protestant mystic. In treating him the author labors the point that Protestantism has had its share of saints too, and eligible names are mentioned.

This volume is not so much a critical study of nine saints. Rather it is Dr. Nigg's admiration both for the personalities he presents and for the noble qualities of their souls. He is positive they have much to contribute to our difficult days.

Kingston, Pa.

DAVID A. MENGES

Ministers' Wives

The Parson Takes a Wife. By Maria Williams Sherrin. Macmillan. 204 pages. \$2.75.

This is an intimate narrative of a rector's wife and the problems confronted in the parishes served by her husband. Many of the incidents set forth are foreign to all but the Episcopal Church, but the majority of the personalities portrayed and organization problems discussed are the perennials of every pastor's life.

At times the author's detailed descriptions prove uninteresting, but the volume will provide many pleasant moments and hearty laughs. Its main value lies in viewpoint of personal associations and satisfactions, personal problems and general nature of being a "parson's wife." Its greatest appeal will be in churches and localities discussed in the volume.

Chicago, Ill.

CLYDE G. STEELE

Layman Honored

Over 1,000 basketball enthusiasts jammed into a Williamsport (Pa.) gymnasium recently to honor the founder of the Williamsport Sunday School League —John Bower.

Mr. Bower, a member of St. Mark's Church, Williamsport, for many years has guided the league activities throughout its 28 years. In recognition of his service, the membership presented him with a handsome traveling bag and wallet, his wife with a pocketbook.

Five spokesmen representing denominational and civic organizations paid tribute to Mr. Bower in a half-hour ceremony that was broadcast and recorded.

The rules of the league demand that no boy be permitted to play who is not a member of a participating Sunday school, that he must maintain at least 75 per cent attendance record, and is suspended for a month if he misses two Sundays in a row.

New NLC Personnel

The Rev. Gynther Storaasli, retired Army chaplain of 28 years' service, has been appointed secretary of the Bureau of Service to Military Personnel of the National Lutheran Council. His headquarters will be the Lutheran Center, 736 Jackson Place, N.W., Washington 6, D. C.

The bureau replaces the NLC's Service Commission, which provided spiritual ministry to members of the armed forces during the period 1940-48. As one of its major projects, the commission maintained 80 Lutheran service centers in the United States and abroad. The last five were closed March 1.



Pastor Andrew Rolik, of St. John's Church, Johnstown, Pa., has accepted a call to Dr. Martin Luther Church, in Muskegon Heights, Mich. Born in Slovakia, Pastor Rolik came to the United States in 1909 and marked his 25th year as pastor last spring.

Grede Heads LWSW

Arthur L. Grede, Milwaukee industrialist and prominent layman of St. Matthew's Church, Wauwatosa, Wis., has been elected president of the Lu-

theran Welfare Society Wisconsin. He is a member of the Lutheran Laymen's Movement, was vice president of the society in recent years, and has been active in the organizational work for some time.

Others elected at an organizational meeting last month include: the Rev. Ervin Seidel, first vice president; Orlando Nieman, second vice president; the Rev. A. P. Anderson, secretary; C. Robert Olson, treasurer.

Elected to the board of directors were: the Rev. David Fetter, Oshkosh; Mr. George Johnson, Appleton; Dr. William G. Sodt, president of the National Lutheran Council, Milwaukee; the Rev. Verner Granquist, Centuria; Henry E. Lund, Racine; and C. Robert Olson, Milwaukee.

City Clerk Retires

When J. T. Ahrens, active Lutheran layman, United Church, Cole Camp, Mo., retired recently after 24 years as city clerk, the City Board presented him with an engraved watch and paid tribute to his "faithful service to the community."

Mr. Ahrens recently celebrated his 60th birthday. He has been a Cole Camp citizen for over 41 years. He has been a church councilman at United Church for many years.

blind Organist

Back in 1906, the church council of Epiphany Church, 206th Street, New York City, was interviewing applicants for organist. A number of men had tried out for the post, but none had played as well as one candidate who had not made a single mistake in playing the service, despite the fact that he was completely blind.

Although his musical ability was everything the councilmen sought, there was reluctance to hire John Burnham. There was, that is, until one member of the council reminded the others "the Church above all must give opportunity to the handicapped." Mr. Burnham was hired.

During his 42 years as organist at Epiphany, he developed his musical memory with uncanny ability. Pastors needed only to tell him the number of the hymns for the service—John Burnham knew not only the melodies and harmonies, he knew how many stanzas, and which tune was most familiar to the congregation.

Mr. Burnham died early this month. At his funeral, despite the fact that he had no living relatives, many people from all walks of life paid their final tribute.

His own pastor, the Rev. John H. Sprock, said "for years to come, many will refer to Epiphany Church as 'the Church of John Burnham, the blind organist!'"

Briefly Speaking

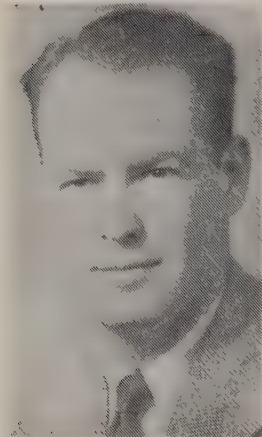
It's a habit with members of First Church, Warren, Pa. Again in '48, they contributed as much for benevolent causes as for their current expenses! Pastors E. K. Rogers and M. W. Allison report that the congregation has 50 members (double the number in 1948) who have promised to tithe this year.

Wisconsin Lutheran women, through State Senator Taylor Brown of Oshkosh, have introduced a bill in the state legislature asking that radio stations be restrained from broadcasting "description or acts of deeds, bloodshed, lust or crime other than as a current news event." Under the proposed bill, penalty for violation would be five years in prison or a fine of from \$100 to \$5,000.

Listeners to Radio Station WJOB in Hammond, Ind., enjoy "The Church in the News," a program sponsored by the local Council of Churches. One of two popular commentators is the Rev. Paul J. Renz, pastor of First United Church, who recently admitted, "THE LUTHERAN provides most of the copy for the program!"

The program had not been publicized as a "past presidents' night" but members of Omaha's Our Redeemer Brotherhood may have thought so. Nine former presidents and the group's first treasurer (a charter member over 30 years ago) were present recently, an attendance check disclosed.

WORLD-GOING-TO-THE-DOGS DEPARTMENT: "There is rapid cause for alarm in the rapidly increasing number of hotels, lodging houses and boarding houses in so-called centers of civilization. Home life is giving way to artificial and hollow interchange of courtesies. City people are growing more fond of the senseless conventionalities of the drawing-room, or the sensuous trivialities of the theater and concert-room. Women are complaining of the heavy cares and anxieties that housekeeping entails upon them and are disposed to think that some mismanagement or want of concerted action lies at the foundation of their troubles." Not a Federal survey conclusion on 1949 home life; rather, the *Phrenological Journal*, 1888, quoted in THE LUTHERAN, June 21, 1888.



GERMANY-BOUND

... two-year assignment

Bremer to Germany

Otto A. Bremer, student at Hamma Divinity School, Springfield, O., sailed on the *Queen Elizabeth* last month to join the staff of the Lutheran World Federation's Service to Refugees in Germany. He will serve under Dr. Howard Hong, will work among displaced persons in the American, British and French zones on a two-year assignment.

Mr. Bremer, who is currently vice president of the Lutheran Student Association of America, entered Harvard University in '41, but the war interrupted his studies. For two years, while attached to the Eighth Air Force, he flew 19 missions over Germany, Czechoslovakia and France. By '46 he had returned to Harvard and was graduat-

ing *cum laude*. Two years later he obtained his master's degree from the Harvard Business School.

Last autumn he entered Hamma and served as instructor in Business Administration at Wittenberg College, instructing in marketing and retailing. In 1947, he was a delegate of the United Lutheran Church in America to the World Conference of Christian Youth at Oslo, Norway.

Texas Lutheran Project

Approximately 100 pastors and laymen of central and south Texas attended a highly successful one-day Rural Church Conference, sponsored by Texas Lutheran College on the Seguin campus last month.

Outstanding leaders of rural religious activity led the discussions. Led by the Rev. A. J. Mohr, president of the Annual Rural Church Conference of Texas, topics and speakers included: "Soils and Souls" by Dr. Ide Trotter, director of extension, Texas A. & M.; "Evangelism in 1949" by Pastor A. L. Pfennig, Galveston; "The Rural Family" by Mrs. Trig Johnson of Texas A. & M.; "What the Churches Are Doing in Rural Work" by V. W. Young, district agent for extension, Texas A. & M.; "CROP in '49" by B. F. Gray, campaign director, College Station; "Strengthening Our Rural Churches"

by Dr. Daniel Russell, advisor for the RCCT; and "Problems of Parish Education in the Rural Church" by the dean of Texas Lutheran College, Dr. A. Streng.

Note to Diogenes

Roanoke College's basketball team has a nomination for "The Most Honest Man of 1949." Strangely enough their nominee is coach of their recent opponent, Virginia Tech.

Recently, the Roanoke team played Tech on the latter's floor. During the contest, Roanoke forward Jim Redmond took a long shot which saw the ball appear to sail through the basket for two points. But the referee standing just behind Jim shouted "no goal" as the Roanoke bleachers broke into an angry roar.

The crowd was surprised into silence, however, when Tech Coach Red Laird rushed onto the floor seconding the protests of the Roanoke rooters. Laird maintained that the referee had been unable to see the ball swish through the hoop since he was directly behind the Roanoke ace. From his vantage point on the bench, Laird continued, the ball was definitely "good."

The referee obligingly reversed himself under such testimony, thereby cutting Tech's lead to three points. And, proving that honesty is the best policy, Laird's team went on to win.

The Lutheran

Glory Night

Victory Night at St. Peter's Church, Ocean Beach, San Diego, Calif., was the climax of a recent fund-raising campaign for a new parish unit. Over \$3,000 was raised.

During the celebration, church leaders stopped long enough for the photographer to snap a picture (See cut.) Left to right, they are: Pastor Dale Click, of St. Andrew's Church, San Mateo, on leave of absence to direct the campaign at Ocean Beach; Pastor Vlad P. Benko, former pastor of Unity, St. Louis, being congratulated by Dr. Howard A. Anspach, board missionary, upon the acceptance of a call to St. Peter's and his arrival on the field; Pastor Quentin P. Garman, of Christ Church, Pacific Beach, San Diego; and Layman Charles Miller, of Pacific Beach.

In the foreground is the baptismal font, the first ever cast from a new mate-



VICTORY NIGHT IN SAN DIEGO, CALIF.

... a new pastor, a new baptismal font

rial called "Hydrocal," a gift of Christ Church to the new mission, St. Peter's. Mr. Miller cast the molds.

Sanford's New Church

Everyone was happy in Sanford, N. C., on a recent Sunday afternoon. Despite the steady downpour, nothing but smiles prevailed at the new Trinity Church, dedicated in the presence of representatives of all

synodical auxiliaries.

Present in official capacities were (see cut, left to right): Harry E. Isenhour, of the North Carolina Synod's Home Mission Board; Mrs. John Herron, representing the synodical Women of the Church; Synod President-emeritus J. L. Morgan; Luther Leaguer Betty Scott Lentz; North Carolina Synod President Voigt Cromer; and Pastor Vance Daniel.

The building, of Colonial design, was completed at a cost of almost \$44,000.



CAROLINA LUTHERANS HAVE NEW CHURCH

... even rain couldn't dampen spirits

Schenectady Groundbreaking

Members of Second English Church, Schenectady, N. Y., have a major portion of their time these days devoted to planning for a new church. Recently, ground was broken.

Participating were (see

cut, left to right): The Rev. Ray E. Kulman, First English Church, Schenectady; the Rev. Eugene C. Kreider, New York Synod's Superintendent of Missions; Mrs. Jessie Burchard, oldest charter member; R. L. Bowen, architect; the Rev. J. Russell Fink, pastor; and the Rev. Franklin L. Jensen, pastor of Faith Church, Schenectady.



SITE OF NEW NEW YORK SYNOD CHURCH

... interest is high at Second English

Williamsport Chapel

The dedication of a new \$25,000 chapel (see cut) at St. Mark's Church, Williamsport, Pa., has set in motion one of the largest church school drives ever held in the area.

"Now," says Pastor J. Ray Houser, "we can begin 'Children's Church' and also a full weekday church school program, the latter conducted every Saturday morning from October through May." At the church services, all children not yet confirmed will be invited to worship; the weekday school will attract

pupils aged 4-14 years.

Chapel furnishings include paneled altar, red and blue dossal, and electric organ. The walls are finished in rose, the ceiling in blue. In the same building with the chapel are seven classrooms. Regular children's services are scheduled here at 11.00 A.M. Sundays. It will also be used for small weddings, devotions, and daily services during Advent and Lent.

The completion of the

chapel brings to a close the nine-year building program of St. Mark's, original started to "get our house in order" so that leaders would be adequately prepared to launch a concentrated educational campaign.

Roanoke Parsonage

Lenten services for Roanoke's (Va.) newest mission, Trinity Church, are being conducted in the congregation's new parsonage, built for \$12,700 on a lot adjoining where the future church will be built.

The new home of Pastor Robert Peery and his family includes full basement and a recreation room large enough to seat over 50 persons. In the latter, Lenten services are being held.

Meanwhile, the congregation has been worshipping on Sunday mornings in the Lee Theater, use of which is donated by non-Lutheran Manager Walter Nelson.



\$25,000 CHAPEL FOR WILLIAMSPORT

... its completion was the beginning



During Lent, members of Trinity Church, Roanoke, Va., are holding regular Wednesday evening services in their new \$12,700 parsonage

New Liturgy Debut

James Chapel at Union Theological Seminary in New York City was the setting for Lutheran history early last month. It was the first time the full new Communion Liturgy was used.

The congregation participated from a 25-page mimeographed manuscript. A choir of 70 voices sang the musical settings. In the chancel were Dr. Paul Scherer, Union professor who served as celebrant, and Dr. Robert Hershey, pastor of Holy Communion Church, Philadelphia, who preached the meditation.

Following the service, members of the congregation voiced complete approval of the new liturgy, expressing their com-

mendations thereon to the two Lutheran clergymen.

Although few were aware of it, the music sung to the Kyrie was less than a day old. The night before the eventful debut, the choir of the School of Sacred Music discovered that the musical setting to the Kyrie was missing. The organist retired to another room, composed the setting used the following afternoon.

Lemoyne Dedication

If someone who stood on the corner of Hummel Avenue and Fifth Street, Lemoyne, Pa., early on the morning of Jan. 23, 1944, had returned to the same street corner on Feb. 20, 1949, he might well have maintained it wasn't even the same town! Time had wrought change!

On that Sunday morning five years ago, the corner was the center of utter confusion. Bright red light danced over the street, pavements and houses; sirens wailed; firemen shouted; the sounds of pumpers, gushing water, falling glass mixed with the excited conversations of

bystanders. Trinity Church was burning down!

Quite a change from the same corner last month! Again there was a lot of activity, but all of it orderly, well suited to the bright Sunday morning. A new Trinity Church was being dedicated!

In the interim between scenes, Pastor Edward S. Frey and his members had been busy. Main emphasis had been on rebuilding the church, and that meant raising of funds. But in its own need, the congregation had not forgotten others. Each year, the Lutheran World Action goals were met, several times surpassed. Apportionment giving quotas were maintained and special appeals met.

The climax came on Feb. 20 when the president of the Central Pennsylvania Synod, Dr. Dwight F. Putman, preached the dedication sermon, opening a week-long celebration. Others to follow in Trinity's pulpit included: Dr. Henry W. A. Hanson, president of Gettysburg College, and Dr. Charles Leslie Venable, pastor of St. Paul's Church, Harrisburg.



JANUARY 23, 1944
... the sirens wailed



FEBRUARY 20, 1949
... a new Trinity Church

New Welfare Agency Gets Approval Of Lancaster Courts on March 4

By ELWOOD W. REITZ

LANCASTER—Articles of incorporation for the welfare agency—*Lutheran Service for Older People*—have been

Pennsylvania approved by the Lancaster County courts.

This new group aims to "reach out to the aged wherever they are, with a Christian ministry." S. Richard Harr, Lancaster attorney and vice president of the organization, presented the articles to the court for approval. The service maintains offices at 31 South Duke Street, in Trinity Chapel.

THE PRE-LENTEN RETREAT for conference pastors was held in Jonestown Feb. 21. Dr. Henry J. Pflum preached the communion sermon on "When Minds Are Dull!" and later led the discussion on "The Weakness and Strength of the Church." Conference President James Harrison presided.

DR. FREDRIK SCHLOTZ, director of the Com-

mission on Orphaned Missions of the NL spoke at the February meeting of the Lancaster City and County Pastoral Association. The March meeting was held jointly March 14 with the Harrisburg Pastoral Group at Elizabethtown. Dr. Benjamin Lotz, assistant professor at Susquehanna University, spoke.

THE GETTYSBURG COLLEGE CHOIR, under direction of Prof. Parker B. Wagnild, presented two concerts in Lancaster country churches March 6. In the afternoon, the choir of more than 50 voices sang at Emanuel Church, Lancaster, and in the evening at St. Paul's Church, Lititz, singing compositions by Bach, Grieg, Glinka, Christiansen and others.

Dr. Russell W. Stine, professor of religion and philosophy at Muhlenberg College, the spring Bible studies' lecturer at Trinity Church, Ephrata, where 17 regional Lutheran congregations meet for Bible studies. The lectures began March 7, will continue for five successive Monday nights.

THE REV. REGINALD W. DEITZ was formally installed at St. John's, Columbia, Feb. 20, by Synod President E. E. Fischer. Participating were Dr. R. C. Deitz, New York, father of the new pastor, Dr. Paul Wagner and Pastor James Harrison.

ADVENT CHURCH, Lancaster, according to Pastor James Harrison, has developed extensive plans for complete renovation to provide better facilities and more space. The present building, constructed 50 years ago as a mission project, now provides for a confirmed membership of over 400.

THE REV. CHARLES KERSCHMAR, pastor of Redeemer and Ascension churches since 1944, has resigned to accept a call to St. Mark's Church, Bethlehem. He began his duties March 1.

THE REV. HANS B. JENTSCH, former instructor at Temple University, took over the duties of the Strasburg-Mt. Eden parish on Feb. 1. After completion of parsonage renovations, Pastor Jentsch and family will reside in Strasburg.

DR. STANLEY BILLHEIMER is supplying Trinity Church, Hershey.

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Lackawanna County Churches Protest Mass-Mindszenty Persecutions

By WILLIAM O. MOYER

WILKES-BARRE—"The persecutions of Bishop Ordass, Cardinal Mindszenty and other Christian leaders" were condemned in a resolution adopted recently by the United Churches of Lackawanna County. The resolution deplored the oppression of minorities in Mexico, Spain and elsewhere in the world," and emphasized that "war is not inevitable and peace is possible in our time, if Christians will act, unitedly, with vision and courage, and act now!"

FIVE LITHUANIAN DPs—a father, mother and three children—recently arrived in the United States and now living near Factoryville, Pa., were the guests of the Lutheran churches of the Scranton area at an LWA rally in St. Peter's Church, Scranton, on Feb. 27. The DPs were interviewed in German during the service, which featured the film, *Answer for Anne*.

THE COURTS of Lackawanna County recently upheld the ruling of the State Liquor Control Board in refusing to issue a club license to the American Legion post of East Scranton. The issuance of the license was unanimously protested by the church council and the pastor, the Rev. George W. Pritch, of St. Peter's Church, East Scranton. The protest was based on the fact that the Legion home is located within 300 feet of the church.

THE REV. EUGENE O. STEIGERWALT has resigned the pastorate of St. Luke's Church, Archbald, and St. Paul's Church, Carbondale, to accept a call to First Church, Selinsgrove, and St. Paul's Church, Middle Creek. Pastor Steigerwalt will assume his new charge on April 1.

DR. CLARENCE C. STOUGHTON addressed a pre-Lenten rally of Lutheran men in Christ Church, Scranton, March 1. Dr. Stoughton discussed the role of the layman in the Amsterdam meeting of the World Council of Churches. The rally was spon-

sored by the Lutheran Co-operative Association of Scranton.

"JOURNEYING THROUGH Palestine with Jesus"—a series of kodachrome slides—is being used by the Rev. Francis R. Edwards at the Sunday evening services of St. John's Church, Wilkes-Barre, during Lent.

Worship services of Holy Trinity Church, Kingston, are being brought into the homes of shut-in members by Pastor David A. Menges, by means of a wire recorder recently presented to the church by a member of the congregation.

TWO HUNDRED MEN attended the annual Brotherhood banquet of Holy Trinity Church, Kingston, recently. The Rev. William O. Moyer of St. John's Church, Scranton, addressed the group on the theme, "The Master's Man and His Mission."

DOWNTOWN CHURCHES of Scranton are sponsoring Lenten services with messages by outstanding preachers of the co-operating communions. Preachers in the series include Dr. John A. Mackay, Dr. Russell



WORLD NEWS NOTES

Russia, Czechoslovakia, Pakistan, Japan, Great Britain. Political trends, economic and social problems, odds and ends.

These are but a few of the topics that DR. JULIUS F. SEEBACH, pastor and newsman, reviews in his weekly column WORLD NEWS NOTES.

Dr. Seebach, a widely traveled man, studied social and industrial labor conditions in Europe, touring England, Holland, Germany, Czechoslovakia, Austria and France. He is also the author of several books and magazine articles dealing with historical theology.

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SIX SUNDAY evening services of sacred music are being presented in St. Mark's Church, Scranton, by the choir of the church and guest organists and singers from Scranton and near-by towns. Pastor John A. Kaercher is delivering meditations on "The Gates of a New Life." Funds derived from the services are being placed in

a parsonage improvement fund. The services are broadcast over radio station WQAN-FM, Scranton.

THE MORNING SERVICE of St. John's Church, Scranton, is being broadcast over radio station WSCR, Scranton, the first Sunday each month.

A CLOTHING DRIVE for overseas relief now in progress in Lackawanna County. The drive is being sponsored by the Council of Church Women and is to be completed before Easter. The clothing is being sent to the Lutheran World Relief warehouse, Easton.

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Lutheran World Action Rally Drawn Over 1,800 in Williamsport Feb. 2

By ROBERT R. CLA

WILLIAMSPORT—Over eighteen hundred persons met in the Capitol Theater, Williamsport, for a Lutheran World Action Rally Feb. 27, and were

Pennsylvania

thrilled with the message of the Rev. Heinrich Falk, pastor of St. Mark's Church, Frankfurt on Main, Germany. The Rev. Herman Stuempfle, president of the Susquehanna Conference, presided, assisted by the Rev. David Burnite. A Lutheran chorus from the co-operating churches under the direction of Frederick Snell, minister of music at St. Mark's Church, Williamsport, sang. Organist was Dexter Weikel, minister of music at Messiah Church, South Williamsport. Preceding the rally, a supper for 150 church councilmen was held with Pastor Falk as honored guest.

THE PRE-LENTEN RETREAT of the Susquehanna Conference was held in First Church, Mifflinburg, March 1. Pastor William Van Horn Davies, Messiah Church, Harrisburg, spoke on "The Meekness of Our Faith," and "The Madness of Our Faith."

THE LUTHERAN Student Association of Penn State College is active. Proof is in the list of activities on a recent Sunday. Miss Jane Lohr, North Carolina, conducted

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worship service at the County Home in Bellefonte; Joseph Sebert, electrical engineering student from Bethlehem, spoke at the Rockview Penitentiary, assisted by other members of the association; Paul Reaver, Gettysburg, who worked among American Indians last summer, showed colored slides of his work to a Baptist student group; and Ted Hower, agriculture-economics student, spoke at a near-by Lutheran church for the pastor who was ill.

FIRST full-time executive director of the Council of Churches of Williamsport and vicinity is Dr. Howard R. Gold, who served the council on a part-time basis before. For eight years he had been pastor of St. Paul's Church, Williamsport, and had retired recently, later accepting his present position.

Under Dr. Gold's leadership, the council is laying extensive plans for developing

the several aspects of interdenominational effort through 12 departments and committees. A very successful Christian education training school has been conducted, sponsored jointly by the council and the Lycoming County Sabbath School Association. There are seven Lutheran churches in this thriving city of about 45,000 inhabitants.

The Rev. E. Raymond Shaheen, conference director of Lutheran World Action, has chosen the following assistants: Group Directors are Pastors David Burnite, Robert R. Clark, Harold C. Fry, Glenn H. Wampole, Carl A. Honeycutt, John R. Knaul, Robert G. Reiter, John E. Rine, and John W. Whetstone. Audio-Visual Aids Promoters are Pastors David Burnite, Robert R. Clark, and John W. Harkins.

FIRE hastened improvements that had



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been contemplated for years at St. John's Church, near McClure. New floor, steam heating plant, carpet, and pews, together with other extensive improvements and a repainted interior make this church building, in which both Lutheran and Reformed people worship, a beautiful and worshipful structure.

PASTORS PAUL AND HARRY BILLOW, twin sons of the late Rev. Harry Billow, McAlisterville, graduated recently from Mt. Airy Seminary, have received calls. Paul is pastor of the Barnesville charge, while Harry is serving the Kraemer charge. On Feb. 26, the latter was married to Miss Dorothy Jean Fogleman, McAlisterville, in the McAlisterville church. Pastor Paul Billow officiated at the wedding ceremony.

THE REV. JOHN W. HARKINS, pastor of the Plum Creek charge, has accepted a call to Grace Church, Shamokin.

DECEASED

Philip C. Croll

Dr. Philip C. Croll, retired Central Pennsylvania Synod pastor, historian and editor, died March 14 in Philadelphia, Pa. He was 96, the oldest minister in the United Lutheran Church in America.

A descendant of Philip Croll, who settled in Pennsylvania early in the 18th century, Dr. Croll was graduated from Gettysburg Seminary in 1879 and was ordained by Central Penn Synod that same year. He served pastorates in Womelsdorf, Schuylkill Haven, and Lebanon, Pa., and in Beardstown, Ill., before retiring in 1927.

Author of numerous works on Pennsylvania history and folklore, he was instrumental in making Conrad Weiser State Park a permanent state landmark. He founded the Pennsylvania German magazine and served as editor for six years. He was a life member of the American Bible Society and a director of the Pennsylvania Chautauqua.

Surviving are three sons, Edward E. Croll of Philadelphia, a former member

The Lutheran

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of the ULCA Church Papers Committee: Herbert G., Oak Park, Ill., and Paul R., or Pittsburgh, Pa.; and a daughter, Mrs. Hilda C. Koser of Chicago.

The funeral service was conducted March 16 at Zion Church, Womelsdorf.

Marvin Harrison Stettler

The Rev. Marvin Harrison Stettler, 73, retired pastor of St. Paul's Church, Reading, Pa., died March 12.

Born in Allentown, Pa., Nov. 17, 1875, he was graduated from Muhlenberg College in 1896, and from Philadelphia Seminary in 1899. He organized St. Paul's in 1899 and was its first and only pastor until his retirement in 1946.

Surviving are two sons, James and John, both of Reading, Pa.; two daughters, Mrs. James M. Ulrich of Reading, and Mrs. Ruth Felter of Chester, S. C.; and six grandchildren.

The funeral service was held in St. Paul's Church, Reading, on March 16 by Dr. Emil E. Fischer, president of the Ministerium of Pennsylvania.

ULC CALENDAR

APRIL

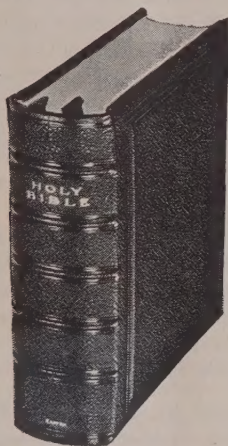
19. WMS Convention, Chicago Conference, Illinois Synod. St. Peter's Church, Chicago.
- 26-28. North Carolina Synod. Augsburg Church, Winston-Salem, N. C.
- 29-1. Women's Missionary Society, Central Pennsylvania Synod. St. Paul's Church, York, Pa.

MAY

- 2-5. Ohio Synod. Trinity Church, Canton, Ohio.
- 3-5. Rocky Mountain Synod. First Church, Colorado Springs, Colo.
9. Kansas Synodical Brotherhood. First Church, St. Joseph, Mo.
- 9-12. Kansas Synod. First Church, St. Joseph, Mo.
- 10-12. Kansas Synodical WMS Convention. First Church, St. Joseph, Mo.

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IN CONCLUSION

THERE WASN'T ENOUGH SNOW for much skiing in Pennsylvania's Pocono Mountains this winter. But when the presidents of 30 United Lutheran synods met up there at the Buck Hill Falls inn on March 16-17, they were like men climbing up to the top of a long ski run.

It would take a year to get to the top, and—if all goes well—just a moment to come swoishing down into the distance at splendid speed.

The presidents were talking about the plan for a Christian Higher Education Year Appeal . . . which means raising \$6 million for United Lutheran colleges and seminaries in the spring of 1950. "In any campaign," explained Dr. Rees Edgar Tulloss, "you start cold." People aren't convinced that there is an urgent reason for parting with their money.

It will take a year to tell our people why our schools must have this money. It could be done a lot quicker, no doubt, if the government were to threaten to take our colleges away from us. Then we would realize in a hurry how badly the church would be crippled if it no longer had these schools.

But if our schools just gradually disappear, as well-financed state universities crowd them out, we may not realize our danger. We can let our college buildings get old and out-of-date. We can permit endowment funds to stand still and debts to accumulate. Then eventually our schools will be lost, with few of us ever having realized what was coming.

THAT'S THE STORY we shall hear during the coming year. Until the end of December most of the work for the college and seminary appeal will con-

sist in getting ready.

Directors are being appointed. Four of them were introduced at the Buck Hill Falls meeting: The Rev. Paul Dieckman for eastern U.S., the Rev. W. A. Mehlenbacher for eastern Canada, the Rev. L. H. Steinhoff for western U.S., Mr. Alexander Graf for western Canada. Two more, for central U.S. and for the South, will be named later.

At synod conventions and special meetings this year the pastors and laymen will hear about the appeal. Next January the publicity will be let loose full-blast. About the first of May 1950 will be the time to sign pledges to be paid over an 18-month period. It is hoped that \$6 million will be pledged in six days! (That's when we come flying down the ski run.)

THE MEN AT Buck Hill Falls this month were told that we ought to get something besides the money out of the appeal. For years to come our people will have a better understanding why the church makes so much effort to maintain its own colleges and seminaries. We shall all be more likely to give them support and send them students in the years ahead.

Never before has the United Lutheran Church attempted a unified campaign for its 14 colleges and 9 seminaries. Never has the ULC asked for as much as \$6 million in a single campaign.

It won't be easy to make a quick and complete success of this appeal. We can succeed with this appeal if we all climb together up the trail to the point where the campaign begins. Otherwise some of us will have to try to pull the rest along, and that's hard work.

—ELSON RUFF



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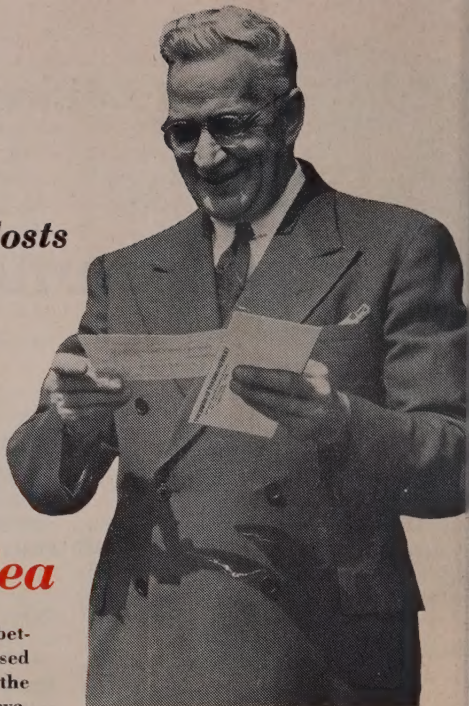
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